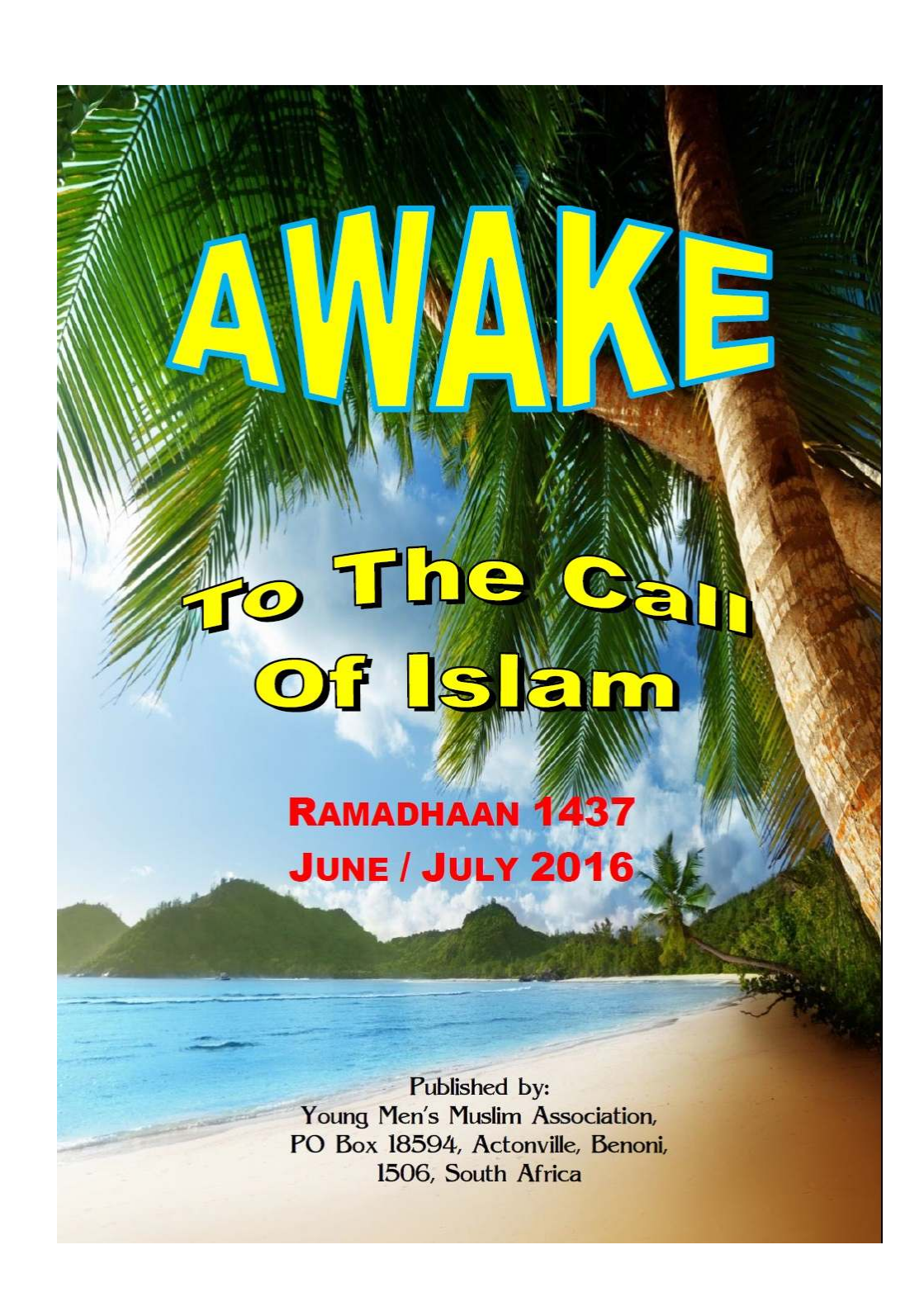




AWAKE

To The Call Of Islam

RAMADHAAN 1437

JUNE / JULY 2016

Published by:
Young Men's Muslim Association,
PO Box 18594, Actonville, Benoni,
1506, South Africa

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THE HEART

Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: “Since the time of Aadam (alayhis salaam) people have been discussing and theorizing about the heart, and so will they continue until the Day of Qiyaamah. Hitherto I have not found a single person who could explain to me what the heart (i.e. the spiritual heart) actually is.”

“SOFT DRINKS – FIZZY DRINKS – SUGARY DRINKS KILL 184,000 ADULTS EACH YEAR”

Westernization with its consequence of *Kufrization* (*production of kufr in the minds of Muslims*) have desensitized the Imaan of Muslims to the degree of kufr. The Call of Allah Azza Wa Jal via His Shariah no longer makes an impact on the brains and hearts of even the so-called ulama who will prepare elaborate ‘fatwas’ of jahaalat to present destructive poisons ‘halaal’ for Muslim consumption. Thus we see Muftis while ignoring the mass of fisq, fujoor, bid’ah and kufr in which the Ummah is sinking, leaving no stone unturned in their shaitaani attempt to make ‘halaal’ poisonous filth such as soft drinks. For achieving this nefarious objective, these muftis hallucinate ‘daleels’ to force the *hillat* of the intoxicant ethanol for the sole reason of making ‘halaal’ the poisonous fizzy drinks which are destroying the health of the nation.

The thinking of the ulama have become so kufr-oriented that their primary concerns on life have become halaalization of haraam. Thus, halaaization of poisons, filth, carrion and riba are among their vile feats they accomplish in their darul iftas. The physical health, the spiritual health, the moral health,

Allah's Pleasure and the Concerns of Maut, Barzakh and the Aakhirah are today no longer the objectives of the Darul Uloom, Darul Iftas and Khaanqas. Everything and all the focus is on the acquisition of the dunya and gratification of the inordinate bestial demands of the nafs.

Perhaps Muslims who have lost the way of *Siraatul Mustaqeem* and who have no concern and respect for the Shariah, may have mercy on their own bodies and souls by at least heeding the advice of their masters the kuffaar scientists who have confirmed the extreme harm and damage caused by soft drinks/fizzy drinks. The report on page 8 should act as an eye opener for Muslims, especially for the ulama who mock the prohibitions of Allah Aza Wa jal with their waste-paper basket 'fatwas' of jahaalat.

INTENDING TO BE A SECOND WIFE?

Allah Ta'ala has made lawful for a man to marry a second, third and a fourth wife. Those who disapprove or dislike this Institution of Allah Ta'ala should renew their Imaan and their Nikah. The status of all the wives is the same. The first wife enjoys no preference with regards to treatment. Financial expenses, home and night times have to be equally distributed to the wives.

Many men take second wives secretly, and the women condone the secret nature of their marriages only to regret later when the discovery is made. It should be remembered, that a marriage cannot remain a secret for too long. Furthermore, zina is a secret affair, not Nikah. Nikah is a public affair. It is unnatural and extremely harmful and heartbreaking in the long term to marry clandestinely and to dwell in the self-deceptive idea of the marriage remaining a perpetual secret.

While a woman is *naaqisul aql* (deficient in intelligence), the man is not expected to inherit her attribute of *nuqs fil aql*. It is imperative that the man acts intelligently, not with his nafs. The emotional decision constrained by lustful passion will always be regretted later when the glamour of nafsaaaniyat dissipates. The pious Sages of the Ummah said:

“Verily, Allah loves a discerning gaze (i.e. wisdom/ insight) at the time of doubt, and (Allah loves) a perfect intelligence at the time when lust grips (a man).”

It is extremely necessary to employ the intelligence correctly when there is the danger of involvement with the opposite sex. Imaam Ghazaali (rahmatullah alayh) said that when a man is entangled in an emotional trap with a woman, then 60% of his brain cells become inoperative, hence Allah Ta’ala loves a ‘perfect intelligence’ at such a juncture.

The woman contemplating to become a second wife should not agree to be treated like a mistress. She should not agree to spend her days with her husband as if she is a prostitute engaged in a clandestine illicit affair playing hide and seek with the public as if she is on the run. Remember that if a man is unable to have a public second Nikah, he will soon buckle under the emotional pressure of his first wife and in-laws. When the first wife discovers the second wife, she will explode or implode and bring the roof crashing on her husband. We are aware of many cases where the first wife demands that her husband divorces his second wife otherwise she will pack up and leave with the children. Almost all men in secret marriages, submit. The second wife then finds herself deserted.

It is not only the right of the second wife, but her obligation to insist that her Nikah and presence be made public. If the man is not prepared for this, stay far from him. Offer him a

harsh goodbye. Do not cast yourself into such misery which you will regret and shed many tears of grief which will be of no avail. It is dishonourable to live as if you are a mistress or a prostitute when Allah Ta'ala has placed you – the second wife – on par with the first wife. It is infinitely better to remain single and lead an honourable life in solitude than be treated like a mistress in an illicit affair.

FIZZY DRINKS KILLING THOUSANDS SAY SCIENTISTS

July 1 2015 at 03:30pm

By COLIN FERNANDEZ_

London - Sugary drinks kill as many as 184 000 adults each year, scientists claim.

Fizzy soft drinks, fruit drinks, energy drinks and sweetened iced teas are causing thousands of deaths and have no health benefits, they said.

And they warned that governments across the world should make it a priority to eliminate such drinks from people's diets.

Researchers said sugary drinks were to blame for 133 000 diabetes deaths worldwide in one year. Another 45 000 died from cardiovascular disease and 6 450 from cancer. They said 1 316 people died as a result of drinking sweetened drinks in the UK – the 28th worst rate of death in a list of 51. Top was Mexico, where 30 percent of adult deaths under 45 were attributed to sugary drinks, while Japan was lowest with one percent.

Kawther Hashem, a nutritionist from the campaign group Action on Sugar, said: "More evidence is showing the alarming impact of sugary drinks on our health, the

healthcare service and the economy. It is time these huge profit-making drinks companies took to reformulating their products with less sugar.”

The study looked at sodas, fruit drinks, sports or energy drinks, sweetened iced teas and homemade sugary drinks that contained at least 50 calories per 240ml. A can of Coca-Cola contains 101 calories per 240ml or 139 overall.

Dariush Mozaffarian, from Tufts University, Boston, and a senior author of the study, said the focus should be on cutting the drinks out of diets in order to save lives.

“It should be a global priority to substantially reduce or eliminate sugar-sweetened beverages from the diet,” he said.

“Some population dietary changes, such as increasing fruits and vegetables, can be challenging due to agriculture, costs, storage, and other complexities. This is not complicated.

“There are no health benefits from sugar-sweetened beverages, and the potential impact of reducing consumption is saving tens of thousands of deaths each year.”

Researchers, whose findings were published in the journal *Circulation*, examined 611 971 deaths from 1989 to 2010. Younger adults were more dramatically affected than older people. Gitanjali Singh, who also helped write the study, said: “If these young people continue to consume high levels as they age, the effects of high consumption will be compounded by the effects of ageing, leading to even higher death and disability rates from heart disease and diabetes than we are seeing now.”

Mexico had 405 deaths from sugary drinks per million adults in 2010 – about three times greater than the US, which had an estimated 125 deaths per million.

About 76 percent of the overall deaths were in low or middle-income countries.

The popularity of sugary drinks in the Caribbean and Latin America was reflected in the fact that eight countries from the region were among the 20 worldwide with the highest death rates.

Daily Mail

ALL SOFT DRINKS ARE HARAAM. THE ALCOHOL CONTENT, THE POISONOUS EFFECTS AND THE DESTRUCTION CAUSED TO HEALTH CONCLUSIVELY PLACE THE SHARIAH'S STAMP OF HURMAT ON ALL FIZZY DRINKS.

SPECIAL DUA ON A FRIDAY

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) exhorted that ten raka'ts be performed before Jum'ah Salaat. These ten raka'ts do not refer to Dhuha Salaat. These are an additional Nafl Salaat. In each raka't after Surah Faatihah, Surah Ikhl'as should be recited 10 times. After this Salaat, recite the Tasbeeh:

Subhaanallaahi walhamdulillaahi walaailahaillallaahu wallaahuakbar walahoula walaquwwata illa billaahil aliyyil azeem.

After this, whatever dua is asked will be accepted by Allah Ta'ala.

ICE CREAM!!! DAMAGES YOUR HEART, LIVER, KIDNEY AND NERVOUS SYSTEM

Beware of commercial ice cream! It is laced with slow poison. In the long term you will suffer from a variety of grave

diseases, the causes of which no doctor will know. Read the following article by an expert in the field:

“One thing I try to do on this blog is alert folks to the sneaky, underhanded and frequently **toxic chemicals** that Big Food processors add to their products. One of these dirty little secrets is the fact that **propylene glycol**, a cosmetic form of **antifreeze**, is **added to commercial ice cream**.

You see, when you make ice cream at home, you immediately notice that it is as hard as a rock **very unlike** store ice creams (even the organic ones) that seem to scoop out of the container so conveniently. Homemade ice cream has to be taken out of the freezer and softened on the counter for a few minutes before you have any hope of scooping some out into a bowl. I even store mine in a shallow, Pyrex baking dish as this makes it much easier and faster to scoop out when I want some.

Antifreeze, then, is simply ice cream manufacturers’ answer to hard as a rock ice cream and the ice crystals that inevitably form as it is shipped long distances and moved between many different freezers before it finally makes it to your supermarket.

If you’ve ever left homemade ice cream on the counter too long and then put it back in the freezer, you notice how icy it can get. **Antifreeze** added to store ice cream helps prevent this from happening!

Sometimes when I tell folks this for the first time, they have trouble believing it. Why? Because **propylene glycol** isn’t listed anywhere on the ice cream label or ingredients list. While it may come as a shock to some of you, there is such a thing as an “**Industry Standard**“, which means that if everyone does it, you don’t have to label it! For those who

need specifics, USDA reg 21 CFR 101.100 deals with labeling exemptions dealing with incidental food additives. Nice, huh? Where I grew up, this was called *deceit*.

Can you believe it? Just because commercial ice cream manufacturers make a **practice of adding a little bit of antifreeze to their ice cream, then it doesn't have to be labeled!** I don't even trust organic ice cream as it is way too easy to scoop out of the container right out of the freezer for my comfort level. My efforts to confirm this one way or the other were not successful, so at this time, it is only a very strong hunch.

Just to get you a little more hot under the collar, the FDA actually had the gall to grant GRAS status to **antifreeze!** What is GRAS? It is an acronym for "Generally Recognized As Safe". Well, isn't that interesting? **Antifreeze** safe to eat! You learn something new every day!

Wait a minute! Antifreeze safe to eat, yet a dog would probably die if a car radiator leaks in his owner's driveway and he laps some of it up? Ok, ok, I know that antifreeze used in radiators is ethylene glycol, but the fact is that **propylene glycol is a related chemical that is known to cause heart, kidney, liver, and central nervous system damage if sufficient quantity is absorbed by the body.**

Given that Americans eat approximately 5 times the ice cream they did only 50 years ago, it is anyone's guess what the long term effects of the small amounts of **propylene glycol** in store ice cream might be (source: WAPF).

So, ethylene glycol will kill you quickly and **propylene glycol will kill you slowly and perhaps painfully.** That seems to be the gist of it to me.

I used to wonder why whenever I ate store ice cream or got an ice cream cone at the Mall, the next day I seemed to have a very close relationship to the bathroom. Turns out that a side effect of consuming antifreeze is loose bowels, even diarrhea. Propylene glycol is even used to clean out the bowel before surgery and is a primary ingredient in some over the counter constipation meds!

By the way, there are **MANY other chemicals added to commercial ice cream that are toxic and unlabeled.** **Piperonal**, for example, is used in place of vanilla and is a **chemical used to kill head lice**, so you're not even safe getting a basic flavor like plain vanilla ice cream!

What if the ingredients label lists vanilla? Does this mean there is no **piperonal** in there? Not necessarily. A mixture of piperonal and vanilla could be used with the vanilla listed (to make the customer happy) and the **piperonal** not listed (to fool the customer and increase profits). Not surprisingly, piperonal is cheaper to use than vanilla.

Food manufacturers are really good at the **cat and mouse games** and are complete virtuosos at playing the USDA regulations.”

<http://www.thehealthyhomeeconomist.com/antifreeze-in-your-ice-cream-2/> (End of article)

Commercial ice cream is HARAAM. The factors for the *hurmat* of commercial ice cream are:

1. Haraam stabilizers and emulsifiers
2. Haraam gelatine
3. Haraam colourants
4. Haraam essence

5. Other HARAAM ingredients disguised with chemical terms.
6. Poisonous chemicals

HARAAM INGREDIENTS AND POISONOUS CHEMICALS CAUSING GRAVE DISEASES, CONCLUSIVELY RENDER COMMERCIAL ICE CREAM HARAAM. NEVER TRUST THE FAKE, HARAAM 'HALAAL' CERTIFICATES AND LABELS ON COMMERCIAL PRODUCTS. THOSE WHO HALAALIZE THESE HARMFUL AND FILTHY COMMERCIAL PRODUCTS ARE INCORRIGIBLE CARRION HALAALIZERS.

THE SECRET UNDERLYING THE NUMEROUS SERIOUS DISEASES WITH WHICH HUMANITY IS TODAY AFFLICTED, IS DECADES OF CONSUMING CARRION, FILTH, AND POISONOUS COMMERCIAL PRODUCTS. HAVE MERCY ON YOUR BODY AND SOUL BY ABSTAINING FROM ALL PROCESSED FOODS WHICH ARE LACED WITH CHEMICAL POISONS.

FOR THE PANGS OF DEATH

For lightening the pangs of death and for protection against the punishment of the grave, Rasulullah (sallallahu alayhi wasallam) advised the following Salaat:

Perform two raka'ts on Friday night. In every raka't after Surah Faatihah recite Surah Zilzaal 15 times.

(The night in the Islamic calendar precedes the day. Friday night will commence after sunset on Thursday.)

PREVENT THE PUNISHMENT OF ALLAH TA'ALA

*And fear affliction which cannot fall exclusively
on those of you who do wrong, and know that
Allah is severe in punishment. – S.8.25.*

This verse is explained in Tafsír e Ma'ariful Qur'an as follows:

Hadhrat Abdullah bin Abbas (Radiallahu Anhu) has said that Allah has ordered Muslims to prevent immorality and disobedience in their towns and villages. Furthermore, not preventing such actions, despite having the power to do so, will definitely result in severe punishment on all, irrespective of whether they be pious people or immoral people. Imam Baghawí has noted that in Sharí'ah-Al Sunnah and Ma'alim appear narrations from Hadhrat Abdullah bin Masúd (Radiallahu Anhu) and Ayesah Siddiqah (Radiallahu Anha) that Rasulullah (Sallallahu alayhi Wasallam) has said:

Allah does not send His punishment on all the people for the sins of a certain group of immoral persons when He sees the virtuous people preventing the wrongdoers from their activities. In case they do not prevent them, then Allah will certainly send and spread His punishment. Ma-ariful Qur'an Vol. 4. p. 212.

The Sahabí, Hadhrat Hudhaifah (Radiallahu Anhu) has said that Rasulullah (Sallallahu alayhi Wasallam) said:

I swear by Allah, the One in whose hands my life is, continue to order and guide people towards virtuous deeds, and prevent people from immoral acts and sins. Otherwise, Almighty Allah will surely send His severe punishment upon you. If you then turn to Allah and pray, your prayers will not

be accepted. – Mishkat Sharif, p.436. Chapter on Amr-Bil-Ma'ruf.

AASHURA - AN IMPORTANT LESSON

Forsaking the Emulation of kuffar

Hadhrat Abdullaah bin Abbaas (radhiyallaahu 'anhumaa) narrates that Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) fasted on the day of Aashura and instructed the Muslims to fast as well. When the Muslims told Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) that the jews and the christians revere this day, He (Sallallaahu 'Alayhi Wassalaam) replied,

"If I am alive next year, In shaa-ALLAAH I shall fast on the ninth as well."

However, Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) passed away before the next year.". (Tirmidhi)

Yet it is mentioned in another Hadeeth that Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) mentioned,

"Fast on the day of Aashura but oppose the jews by fasting a day before or a day after."

(Musnad Ahmad)

One important principle of our Deen which is being ignored by the vast majority of us Muslims today is that Nabee Kareem (Sallallaahu 'Alayhi Wassalaam) detested the emulation of kuffar even in the acts of Ibaadat let alone their emulation in daily life, and commanded the same to the Sahaabah (radhiyallaahu 'anhum). Condemning emulation or imitation of the ways and methods of the kuffaar, Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) said,

“Whoever emulates a people, becomes of them.”

The degree of emulating the kuffaar will reach total assimilation of Muslims by the cultures of the Yahood and Nasaara. When a Muslim adopts a western style, e.g. western way of dressing, he starts to ape the liberal and sinful attitudes of the western man. Modesty, shame and piety are not factors engendered by western forms of attire. When the Muslim adopts such kuffaar dress, he becomes just as shameless as the liberal westerners. He feels free to sin and his Imaan is corroded.

Emulation of non-Muslim styles produces a change in the Muslim's thinking. He starts to think like the non-Muslim, behave like the non-Muslims and his values and goals of life become those of the non-Muslims.

Predicting this total emulation, Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) said,

“Most certainly you will follow the ways of those who preceded you step by step, inch by inch. If they enter into a lizard's hole, you (will emulate them) and follow them into the lizard's hole.”

Someone asked,

“O Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) ! Do you mean the Yahood & Nasaara?”

Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) replied,

“Who else..?”

(Mishkaatul Masaabeeh)

We are witnessing to a great degree the materialization of the above prediction of Nabee Kareem (Sallallaahu 'Alayhi Wassalaam). In every walk of life, even when totally unnecessary, we find Muslims imitating and aping the ways

and styles of the non-Muslims. Whatever method and styles are introduced by the west are adopted by Muslims. Everything with a western mark is considered to be progressive and success. Muslims have abandoned their own ways, methods and styles in a mad stupor of emulation—emulating the west. Young and old, the learned and the unlearned, all are caught in this disease of kuffar emulation due to which the entire Ummah today is subjected to roohaani (spiritual) corruption, weakening of Imaan, humiliation and disgrace all round the world.

May ALLAAH Ta'aalaa grant us all the taufeeq to follow in the footsteps of Rasoolullaah (Sallallaahu 'Alayhi Wassalaam) and to shun the emulation of kuffar completely...Aameen

REASONS FOR ALLAH'S ANGER AND WAYS FOR ITS REMEDY

By the Grand Muftí of Gujerat, India, Hadhrat Shaikh Muftí AbdurRahím Lajpurí Sahib (Rahmatullah Alayh)

Stop The Disobedience Of Allah

We must try to stop people in our locality from indulging in disobedience of Allah. The instruments of music, singing and dancing must be removed from our homes, as these attract the wrath of Allah very quickly. The act of adultery and its means must be eradicated. Women should observe purdah from non mahram males, and stop offering their services in schools, offices and businesses, as these lead to the spread of vice and immorality. Peace and tranquillity in the family and society are eroded through these activities and, ultimately, lead to the erosion of human values. A mere glance at the happenings in today's society will confirm this state of affairs. If circumstances require womenfolk to earn a living, they can

then take to teaching small children at home, do some handiwork or other petty trade from within the confines of their own homes. The intake of liquor and any type of drug and intoxicant must be avoided by all. We should all try to eradicate these vices from our society.

WORK WITHIN THE CONFINES OF THE SHARIAH

Muslim unity cannot be built on a basis which conflicts with the Shariah. To achieve 'Muslim unity' Islamic principles cannot be nullified. There can never be Muslim unity if the rules and teachings of the Shariah are abandoned. Muslim unity cannot become a reality if the Sunnah is violated.

Those involved in the following activities should take note of the simple principle above:

- Supporting 'Islamic' radio stations with womens' voices
- Watching and supporting Ulama that appear on television
- Looking at and forwarding pictures of Ulama posing or giving bayaan/hosting programmes
- Supporting/following Ulama that use Facebook and twitter and other social media platforms forwarding around pictures and videos in the name of Daawat and Tableegh
- Sending out motivational Islamic sayings, Hadeeth, Quraan Ayaats with pictures of people, animals or music in the background
- Attending the talks of Ulama at haraam venues (churches, sports venues etc.)

- Attending the programmes of Ulama that are in conflict with the Sunnah (naat jalsas, halqah zikrs, Seerah functions in Rabi-ul-Awwal, Qiraat competitions, community breakfasts at restaurants/sports fields etc.)
- Supporting Ulama involved in accepting astronomical calculations for determining the new Islamic month
- Joining Ulama in celebrating Eid the same day as Makkah in the name of Global Islamic unity
- Attending gatherings for women such as Spring souks, fund raising dinners etc. in the name of Islam
- Joining Ulama for mixed gathering public marches and protests in the name of Islam
- Going with Ulama on holiday ship cruises in the name of Islam
- Supporting Ulama that are encouraging women to attend the Musjid/ Eidgah etc.
- Associating with Ulama rubbing shoulders with beardless 'sheikhs' from abroad, 'scholars' not dressed according to the Sunnah and kuffaar and attending their gatherings in the name of Daawat
- Sending children for Islamic studies at universities
- Sending children to 'Islamic' Schools
- Joining Ulama for sport functions/fishing camps etc. in the name of Deen
- Sitting for mass I'tikaaf gatherings organised by any Sheikh
- Women going out on journeys in the name of Daawat and Tableegh

- trying to spread the message of Islam in any way that conflicts with the Shariah

SAVE YOURSELF - DON'T BE FOOLED

CHECK FOR YOURSELF - REFLECT AND ASSESS YOUR LEADERS

Many of us innocently think we are involved in Deeni activities or attending Deeni programmes but don't realise how we are part of betraying the Shariah and the Sunnah. Be very careful which Ulama you follow, no matter how pious they may seem to be, if they are involved in any outward acts against the teachings of the shariah in the name of Islam no matter how small it may seem to be, then stay far from them. The only criterion is the Sunnah and the Shariah. If this is not honoured then they will most definitely lead you astray.

SIMPLY PUT:

WE CANNOT USE HARAAM TO INVITE TO HALAAL!!!

To see unity among the Muslims, become instrumental in preserving the Shariah by 3 steps:

1. Abstaining from these so-called Islamic activities.
2. Stay out of the company of those who promote it.
3. Make others aware, save them from being part of it.

Unity of Muslims is inextricably interwoven with obedience to Allah Ta'ala – with submission to His commands--by means of following the Sunnah of Rasulullah (Sallallahu alayhi wasallam). Unity of Muslims can be acquired only if the hearts are purified from the evil and bestial attributes of the nafs and supplanted with high and noble qualities of moral excellence (Akhlaaq-e-Hameedah).

SLMZ, SALAMZ, ETC.

Many unfortunate ones deprive themselves of great thawaab and commit avoidable sins by corrupting the Masnoon Salaam of '*Assalamu Alaikum*' with stupid abbreviations such as '*slmz, salaamz,*' etc. The Sunnat is to say the Salaam in full. The minimum requirement of the Salaam is to say: *Assalamu Alaikum*. The thawaab will increase if *warah matullahi wa baraka tuhu* is added. But saying or writing the stupid abbreviations is sinful. Instead of thawaab, there is the danger of punishment for corrupting and abandoning the Sunnat method.

When the recipient of a letter reads the Salaam, it is Waajib to respond verbally. However, if a corrupt form of the Salaam is written, there is no need to respond with the Masnoon Salaam whether verbally or in writing. A person who writes, *slmz* for example, does not deserve a Masnoon response. He/she deserves a sharp rebuke and naseehat.

MUHARRAM AND THE DAY OF AASHURA

The Month of Muharram heralds the commencement of the new Islamic year. During this month the **10th Day is called Aashura**. Innumerable great events in the history of the world had occurred on this Day. Qiyaamah too will occur on a Friday which will be the 10th Muharram.

It is Sunnah to fast on the Day of Aashura. Since the Yahood also fast on this Day or they used to fast, Rasulullah (sallallahu alayhi wasallam) ordered Muslims to fast on two days, either the 9th and the 10th or the 10th and the 11th. Nabi (sallallahu alayhi wasallam) had commanded the extra day to avoid a resemblance with the Yahood. *Tashabbhuh bil Kuffaar* (emulating non-Muslim) is a major sin.

Rasulullah (sallallahu alayhi wasallam) had also advised to

spend a bit extra on food for the family on this holy Day. This does not mean to be extravagant and wasteful. As far as wealthy people are concerned, every day the meals are lavish and sumptuous, hence it will be best for them to rather spend on extra and sumptuous food for the poor.

Besides the aforementioned acts, there is no other Sunnah act of Ibaadat or activity to be observed on this day. While Ibaadat is always beneficial and encouraged, there is no specific act of Ibaadat associated with the 10th Muharram.

The practice of exchanging gifts on this Day is baseless. It has no Islamic significance. All other acts and activities which different groups have innovated on this Day are haraam bid'ah, e.g. the 'new year' celebrations organized by miscreant bid'atis in Cape Town and elsewhere. Ridiculous celebrations on 10th Muharram are the hallmark of the Shiahs and of the Barelwi Qabar Pujaari sects (Grave-Worshippers). Participating in any of these haraam practices of bid'ah is haraam.

TREASURES OF THE SUNNAH

Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: "I searched for wealth and found it in Ilm (Knowledge of the Deen). I searched for honour and nobility, and found it in Faqr (Poverty). I searched for Aafiyat (Safety) and found it in Zuhd (Renunciation of the world). I desired an easy Hisaab (Reckoning in Qiyaamah), and found it in silence. I desired Raahat (peace and comfort), and found it in abandonment of hope (i.e. hope in anyone and anything of the dunya)."

All these treasures are attainable only by following meticulously the Sunnah of Rasulullah (sallallahu alayhi wasallam).

SAHAL'S MAUT

Once Hadhrat Sahal Isfahaani (Rahmatullah alayh) said to his companions: “You think that I shall die like you, lying in bed with people coming to visit you. I shall depart when the call is sounded.”

One day whilst walking with some companions, he suddenly exclaimed: “*Labbaika*” (“*I am present, O Allah!*”). Then he laid himself down. Shaikh Abul Hasan Muzayyin (Rahmatullah alayh) said to him to recite Kalimah Shahaadat. Hadhrat Sahal, smilingly responded: “You tell be to recite the Kalimah. I take oath by Allah’s Glory and Greatness! The only veil between Him and me is His Greatness.” As he said these words, his Rooh took flight from its terrestrial body.

Shaikh Muzayyin lamented: “Woe on me! Woe on me! How could I remind Allah’s Wali about the Kalima? He held his beard and sobbed profusely for his indiscretion.

STUNNING IS HARAAM

By Mufti Shabbir Ahmad, Darul Uloom Bury

Making an animal unconscious prior to slaughter, whether by means of a current or pistol, contains from a religious perspective a number of major flaws which have been detailed by Shaykh Ashraf Ali Thanwi in Imdadul Fatawa and then by my teacher Shaykh Mufti Muzaffar Hussain, Director and Mufti of Madrasah Mazahirul Uloom, Saharanpur in response to a legal query. I briefly present an exposition of this. This method of practice (due to the reasons given) is, therefore, in no way permissible. It is an obligation on Muslims to make all efforts in trying to bring this method of practice to an end and under no circumstances to accept this method.

The Fuqaha (jurists) have specifically mentioned that it is forbidden to cause unneeded pain and suffering to the animal to be slaughtered. Since the above shock cannot constitute slaughter, it is apparent that it is, therefore, a means of unneeded pain and suffering which is not permitted by the Shari`ah. If it is claimed that this act does not cause the animal pain and suffering but rather aids the expulsion of blood from the body and annuls the animal's senses, this too would be incorrect as prior to being made unconscious the animal senses were in working order and so their suspension after unconsciousness is not certain as it is possible that this instrument may have caused a suspension in movement (paralysis) whilst senses are still functioning, and it is obvious that in the case of the senses remaining, the usage of these instruments will be a means of increased suffering.

The Shari`ah has declared the releasing of flowing blood as the reason behind slaughtering. Now it is apparent that the workings of the physical organs are strongest in the state of consciousness, and it is also apparent that the expulsion of the blood is a physical act. Therefore, the stronger (and more actively) the organs function, the more blood will be released and the objective of the Legislator will be well realised. Thus, to intentionally enervate the organs and thereby cause a decrease in the amount of blood pumped out would not be permitted by the Shari`ah as this clashes with the objective of the Legislator.

The third reason, which is more abhorrent than the others and alone would suffice in making this matter impermissible is that those that adopt such methods consider them preferable to the way prescribed by the Shari`ah (in which the animal is not made unconscious), and consider the method of Shari`ah inferior and deficient, and giving preference to the innovated over the prescribed is close to Kufr.

03/05/1404 – 06/02/84, Fatwa Number 145, Mufti Shabbir Ahmad, Darul Uloom Al-Arabiyyah Al-Islamiyyah, Holcombe Hall, Holcombe, Bury

ANSWER THESE QUESTIONS

1. A person performed two Raka'ts Salaat and in these two Raka'ts he performed twenty Sajdah and his Salaah is in order. How is this possible?
2. A man in the state of janaabat (greater impurity) entered the Musjid and when emerged from the Musjid he was Paak (clean and pure from the state of janaab). How is this possible?
3. A man has neither Wudhu nor Tayammum, but he is in the state of Salaat, and his salaah is valid in this state. How is this possible?
4. The Imaam and the Muqtadi both laughed aloud during the Salaat. As a result, the Wudhu of the Imaam broke but not that of the Muqtadi. How is this possible? (Laughing aloud during Salaat nullifies Wudhu according to the Hanafi Madhab).
5. There are two parts of the body, the washing of which is sometimes Fardh and sometimes not Fardh for purposes of Wudhu. Which parts are these?
6. A man undertook a journey from place A to place B and the distance between these two places is 60 miles, but this person is not yet a musaafir qualifying for Qasr Salaat. How is this possible? According to the Shariah a journey of forty eight miles makes one a Musafir qualifying for Qasr Salaat). [Answers on page 49]

A HISTORIC LECTURE

A Historic Lecture of Hadhrat Ali (Radhiyallahu-Anhu) concerning the superiority of Hadhrat Abu Bakr (Radhiyallahu- Anhu) and Hadhrat Umar (Radhiyallahu-Anhu)

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of persons who were degrading the status of Hadhrat Abu Bakr (Radhiy-Allahu-anhu) and Hadhrat Umar (Radhiy-Allahu-anhu). When he reported this to Hadhrat Ali (Radhiy-Allahu-anhu), he said: “May Allah Ta’ala Curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullah (sall-Allahu-alaihe-wasallam).” Hadhrat Ali (Radiy-Allahu-anhu) then mounted the pulpit and delivered an eloquent lecture in which he said:

“What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I absolve myself of what they say and shall punish for it. I swear by the Being Who splits the seed and Who creates the soul that it is only the Allah-fearing Mu’min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullah (sall-Allahu-alaihe-wasallam) who enjoined good, forbade evil, punished criminals and never trespassed the ways of Rasulullah (sall-Allahu-alaihe-wasallam) in any matter. Rasulullah (sall-Allahu-alaihe-wasallam) never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullah (sall-Allahu-alaihe-wasallam) passed through this world well pleased with them and the people were just as pleased. Abu Bakr (Radhiu-Allahu-anhu) was appointed (by Rasulullah Sall-Allahu-alaihe-wasallam) to lead the salaah and when Rasulullah

(Sall-Allahu-alaihe-wasallam) passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan Shareef). I was the first from among the progeny of Abdul Mutallib to nominate him (as Khalifah). He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullah (Sall-Allahu-alaihe-wasallam), the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islam. Rasulullah (Sall-Allahu-alaihe-wasallam) likened him to Mika'eel (Alaihis-salaam) in his kindness and mercy and to Ibraheem (Alaihis-salaam) in his forgiving nature and reputation. He walked the path of Rasulullah (Sall-Allahu-alaihe-wasallam) until he passed away. May Allaah Ta'ala shower His Mercy on him.”

Hadhrat Ali (Radhiy-Allahu-anhu) continued, “With the consultation from the people, Abu Bakr (Radhiy-Allahu-anhu) appointed Umar bin Khattaab (Radhiy-Allahu-anhu) as his successor. While some people disapproved and others approved, I was amongst those who approved. By Allaah! Before he left this world, Umar (Radhiy-Allahu-anhu) won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullah (Sall-Allahu-alaihe-wasallam) and his companion (Hadhrat Abu Bakr Radhiy-Allahu-anhu) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr Radhiy-Allahu-anhu). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought an angel spoke with his tongue. Allaah strengthened Islam by his

entering its fold and his migration was a bolster for the Deen. While Allaah Ta'ala filled the hearts of the Mu'mineen with love for him, Allaah Ta'ala also filled the hearts of the Munaafiqeen with fear for him. Rasulullah (Sall-Allahu-alaihe-wasallam) likened him to Jibra'eel (Alaihis-salaam) in his sternness and austerity towards enemies and to Nooh (Alaihis-salaam) in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! The best person of this Ummah after its Nabi (Sall-Allahu-alaihe-wasallam) is Abu Bakr (Radhiy-Allahu-anhu) and then Umar (Radhiy-Allahu-anhu). Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon for myself and on your behalf".

THE DECEPTION OF RE- INTERPRETATION

RE-INTERPRETATION OF ISLAM, which is a clamour of the westernized modernist deviates, is a subtle ploy of shaitaan for the abrogation of Islam. Islam is the Qur'aan and Sunnah which are ensconced in what is known as the Shariah. There are two groups of satanic miscreants who desire the abrogation of Islam - that Islam which has been transmitted to us from the era of the Sahaabah.

(1) **The modernists:** These are the *Zanaadaqah* (plural of

Zindeeq – one who masquerades as a Muslim when in reality he is a kaafir) who acquire their *zandaqah* (heresy/kufr) from their oriental masters and tutors of the kuffaar universities. They are the ‘professor’ chaps and the characters with ‘doctorate’ degrees who hallucinate that they are authorities of the Shariah. Trapped in the straitjacket of western indoctrination, these *zanaadaqah* clamour for the abolition of Islam.

However, the *nifaaq* in their hearts does not permit them to make an outright call for abolition. Shaitaan adorns the issue for them. He has infused into their brains the idea of ‘re-interpretation’. With this bogey, the modernist *zanaadaqah* seek to bamboozle the ignorant masses with the utterly baseless and kufr argument that the Shariah is the product of the opinions of the Aimmah-e-Mujtahideen and Fuqaha of Islam. Obviously, this is the furthest from the truth. It is a satanic canard which they attempt to peddle with typical orientalist obfuscation which to men of intelligence portrays their massive lack of Islamic and Imaani perspective .

These *zanaadaqah* are abortively at great pains to re-interpret, that is to cancel and abrogate the Qur’aan and Sunnah, on the basis of the ‘spirit’ underlying the *ahkaam* to the exclusion of the letter which is the direct product of *Wahi*, be it *Wahi Matluw (the Qur’aan)* or *Wahi Ghair Matluw (the Ahaadith)*. For example, they seek to abrogate the law of polygamy with the moral injunction of equality and justice between the plurality of wives. With this moral aspect, they perpetrate the kufr of claiming that if a man is not just to his wives (which is a future act subsequent to Nikah, not prior to Nikah), the Nikah to a second, third and fourth wife is not permissible, hence it is permissible for a kuffaar entity wallowing in the filth of janaabat and kufr to proscribe the Qur’aanic permission. This is just one example

of the kufr of the modernist *zanaadaqah*.

Redefining and re-interpreting the Shariah are actual satanic attempts to destroy Islam. It is a massive kuffaar conspiracy.

(2) **Salafi'ism:** Salafi'ism is the other subtle satanic plot to destroy the original Deen. It is the attempt to destroy Islam under guise of the 'Qur'aan and Sunnah'. The abandonment of the Taqleed of the Four Math-habs which are the Guardians of the Qur'aan and Sunnah – of original and pure Islam – is also re-interpretation in another form. The Qur'aan and Ahaadith are subjected to mutilation with baseless interpretation. Salafis reject the original pristine Shariah with their baseless interpretation and personal opinions.

All of these re-interpreters are enemies of Islam. They operate with shaitaani logic as mentioned by Allah Ta'ala in the following Qur'aanic aayat:

“So have We made for every Nabi enemies from human shayaateen and jinn shayaateen. They (these human and jinn devils) whisper deceptive statements of adornment to one another. If Allah had willed, they would not have done so. Therefore leave them and the (falsehood) they fabricate.”

All of these transmogrifiers and mutilators of the Deen are human shayaateen who are being inspired by the jinn shayaateen. Allah Ta'ala always thwarts their pernicious plots and designs which they conspire against the Deen. This Deen has absolutely no scope for re-interpretation.

Explicitly refuting all these shayaateen re-interpreters, the Qur'aan Majeed states:

“This Day have I perfected for you your Deen, and completed My favour for you, and I have chosen for you Islam as the Deen.”

VISITING THE SICK

Hazarat Ali (radhiyallahu anhu) reported that Nabi (sallallahu alayhi wasallam) said:

‘When a Muslim visits his sick Muslim brother in the morning, seventy thousand angels make dua for his forgiveness till the evening. And when he visits him in the evening, seventy thousand angels make dua for his forgiveness till the morning, and he will be granted a garden for it in Jannah.’ [at-Tirmidhi, abu Dawud]

Among the rights which a Muslim owes to a Muslim is visiting him/her when he/she is sick. Here, too, there are deficiencies and excesses. Some visit the sick, but instead of their visit bringing comfort to the sick person, they cause further takleef (discomfort/pain) to the sick person. For instance, to overstay one’s visit is takleef. The sick person has many needs and desires. By putting up with the visitor who extends his/her stay the sick person is inconvenienced and put into difficulty. In the Hadeeth Shareef it appears: “Whoever visits a sick person let his stay be short.”

Some people have the habit of sitting by a sick person and blabbering away, or forcing the sick person to relate his whole story. This is also distressing to the sick person and should be avoided.

HAYA – THE OUTSTANDING ATTRIBUTE OF THE MUSLIM FEMALE

Rasulullah (sallallahu alayhi wasallam) said:

“Haya is a branch of Imaan.”

Haya (modesty/shame) is an integral attribute of Imaan. The healthier the Imaan, the more profound will be the quality of modesty / shame in the Mu'min. While the attribute of *haya* is common to both Muslim males and females – or should be common – it is the profoundest in Muslim women of Taqwa.

In general, *haya* is a natural attribute of women of all nations and religions. However, extraneous circumstances and ways of life erode modesty and shame. The greatest threat to *haya* is western education. It utterly destroys every semblance of *haya*. Concomitant with *haya* is simplicity and innocence. The Qur'aan Majeed therefore describing Muslim women, says:

“Verily, those who slander chaste, ghaafil (simple/innocent) Believing women, they are cursed in this world and the Aakhirah. For them is a great (terrible) punishment.”

(An-Nur, aayat 23)

In this verse, pious, chaste Mu'minaat are described with the attribute, *ghaafil*. The word *ghaafil* refers to a person who is oblivious, careless, unmindful, negligent. In these meanings, the term is not a compliment. But as used in the Qur'aan to describe pious Mu'minaat, it is a compliment and a virtue. The pious Muslim woman who is truly a woman of Purdah, having Purdah in her heart, mind and eyes, and not restricted to the outer effects of the *jilbaab* and *niquaab*, is an embodiment of virtue and *haya*. She is a 'simpleton' and innocent, unwary of the immoral sophistication, loudness, audacity and immodesty which the 'Muslim' women of today's secular institutions, denuded of Islamic morality publicly exhibit.

'Muslim' women who have been educated in western educational institutions – and females in girls madrasahs are

not lagging far behind them – having jettisoned almost every vestige of their Imaani *haya*, surpass even non-Muslim women in the display of audacity and immodesty. The reason for their vile state of shamelessness from the Islamic perspective is that all moral attributes have opposites. When the one is displaced, there is never a vacuum. The opposite sets in. When *haya* is eliminated, then immodesty and immorality overwhelm the one who at one stage was a repository of shame and modesty. The immodest woman then puts even males to shame. Muslim men of *haya* are constrained to adopt greater measures of *hijaab* to avoid the villainy of the ‘Muslim’ woman who has destroyed her natural and Imaani ‘*haya*’.

These are the types of women, defeminized and masculinized, who clamour for attending the *Musaajid* and *Eidgah* with men. They perennially demand to be shoulder to shoulder with males. Among their *shaitaani* attributes are an aversion for the home, detestation for domestic duties, inveterate hatred for *Shar’i* *hijaab*, inordinate love for publicity and the public platform, self-expression, loudness, robust in demeanour, and the desire to compete with males. In brief, they excel in almost everything which is the antithesis of Imaani *haya* and Muslim womanhood.

The quality of *shame* is such a lofty virtue of the Muslim woman that Allah Ta’ala highlights it in the *Qur’aan*. Describing the noble and beautiful demeanour of the daughter of Nabi Shuayb (alayhis salaam), the *Qur’aan* *Majeed* states:

“Then one of the two (daughters of Nabi Shuayb) came to him (Nabi Musa) walking bashfully. She said: “Verily, my father calls you.....” (Al-Qasas, ayat 25)

Nabi Shuayb (alayhis salaam) who had no sons, sent one of his daughters to call Nabi Musa (alayhis salaam) who at the

time was a wayfarer without a home. She came walking very bashfully, and with lowered head from a respectable distance, delivered her father's message. Hadhrat Musa (alayhis salaam) whose *haya* was profound, requested her to walk behind him at a distance. He told her to take a few pebbles. When he had to turn to the right on the way to the home of Nabi Shuayb (alayhis salaam) of which he was unaware, she was to throw a pebble towards the right, and the same if he had to turn left from the pathway. His *haya* and *purdah* dictated that she should not direct him with her voice. This was the lofty degree of *haya* and *hijaab*. Now scale the immorality of the so-called Muslim female broadcasters of the Devil's radio stations on this standard of *Haya*.

Thus, the Qur'aan Majeed makes special mention of the daughter's *haya*, describing her walk with the term *isthiyaa'* which means bashfully. She was an embodiment of pure bashfulness and modesty.

Once Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): *"What is best for a woman?"* Hadhrat Ali (radhiyallahu anhu) was unable to answer. He said that he would ask his wife, Hadhrat Faatimah (radhiyallahu anha). He went home and when he questioned Hadhrat Faatimah (radhiyallahu anha), she responded: *"The best for a woman is that no man should see her, and she should see no man."* When Hadhrat Ali (radhiyallahu anhu) reported this wonderful response to Rasulullah (sallallahu alayhi wasallam), his (our Nabi's) mubaarak face became radiant with pleasure and he delightfully exclaimed: *"Faatimah is a part of me."*

The *haya* of Hadhrat Faatimah (radhiyallahu anha) was so lofty and so wonderful and so profound that her last wish and wasiyyat (bequest) became the Sunnah for all Muslim women

until the Day of Qiyaamah. She instructed that on her death, despite the female's body being draped with six shrouds, a purdah barrier be erected over her body to ensure that no male even accidentally casts a gaze on her wrapped up body. Furthermore, she instructed that she be buried in the darkness of the night. This was an added measure of purdah dictated by her *haya*.

Six shrouds covering the dead body, but still she ordered the erection of a barrier to conceal even her dead covered body. This Sunnah remains to this day when females are buried and will remain until the Day of Qiyaamah. All these shameless, loud, masculinized females who parade in the public, flaunting themselves to attract gazes and attention should reflect at the treatment which will be meted out to their dead bodies. The Sunnah of Hadhrat Faatimah (radhiyallahu anha) will be imposed on their dead bodies. Yet, whilst they are alive and when the *fitnah* is real, and the *fussaaq* and *fujjaar* prevail, then these unfortunate females resort to the exhibitions of the era of *Jaahiliyyah* in flagrant violation of Allah's prohibition:

“And (O women!) remain resolutely within your homes, and do not make a display (of yourselves) like the exhibition of Jaahiliyyah (the pre-Islam era of immorality and ignorance).”

It is an incumbent obligation on all Muslim women to constantly reflect on Hadhrat Faatimah's advice, attitude and actions – her response to Hadhrat Ali's question; her noble dead body; her six shrouds of the kafan; her instruction to conceal her janaazah with a screen; her instruction to bury her in the intensity of night's darkness. If Muslim women meditate on this lofty concept of Hijaab presented to the Ummah's females by the Queen of Jannat, then Allah Ta'ala

will brighten their darkened souls and eliminate their spiritual blindness to enable them to understand the folly of their un-Islamic and anti-Hijaab clamours and their rowdyism.

The western malady, namely, the inordinate crave for self-expression and exhibition, is the diametric antithesis of the Islamic concept of *Haya* and *Hijaab*. While Islam emphasizes *haya* and *hijaab* – *shame/modesty and concealment* – for its female adherents, the lewd cult of westernism considers immodesty and female exhibition to be virtues and effects of ‘enlightenment’. The Hadith narrated by Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) as well as other Sahaabah, state:

“Woman is aurah (i.e. an object of concealment). When she emerges (from her home), shaitaan casts surreptitious glances at her (i.e. he lies in ambush to involve her and men in fitnah).”

Any moron so-called ‘Muslim’ woman who has an issue with this proclamation of Rasulullah (sallallahu alayhi wasallam) should make arrangements for her abode in Jahannum. Woman, according to the Qur’aan and Sunnah, is always an object of *fitnah*. This state should not be misconstrued and understood wrongly and satanically. The statement in no way means that woman is evil. It simply means that because of the evil nafs created by Allah Ta’ala in man and woman, both will become embroiled in *fitnah* – moral turpitude leading to zina, if Islam’s strict code of *Haya* and *Hijaab* is not observed.

Allah Ta’ala has created woman for the home role, not for the public stage. She moves in conflict and unnaturally when she takes to the public stage and the streets to rub shoulders with men and to compete with them in worldly and secular matters. This is just not the role for which Allah Ta’ala has moulded

her. He has cast her into the mould of tinklets so that she remains a genuine female. She is not supposed to become a western masculinized hybrid feminine which displays male tendencies as do these modernist ‘Muslim’ females of the women’s lib. movement. Confirming the natural, weak and tender nature of women, the Qur’aan Majeed says:

“.....One who is reared (brought up) in jewellery and who is unable to clearly express (herself) in debates (talks, arguments, disputes, etc.).”

(Az-Zukhrif, aayat 18)

Allah Ta’ala states in this aayat that a female’s attention is generally focused on jewellery and garments. Her inherent attribute is the inability to be articulate in expression and even in thought. Hence Rasulullah (sallallahu alayhi wasallam) described woman as *naaqisul aql* (one whose intelligence is deficient). It is the Qur’aan and Rasulullah (sallallahu alayhi wasallam) who made these statements and observations. The Creator is aware of His creation.

The audacity and shamelessness with which the female Phd’s express themselves in male company do not negate what Allah Ta’ala says in the aforementioned aayat nor is the Hadith pertaining to their defective intelligence negated. Despite their audacity and shameless ways of disputing and debating with men on the public stage, they remain *naaqisaatul aql*. Hence men of intelligence clearly discern all the *ghutha* (rubbish) which their glib tongues disgorge.

The writings of the Phd aunts who profess to be Muslim, conspicuously display their stark *jahaalat*, lack of understanding of the issues they write on, and their intellectual incoherence. All of this betrays the mental turmoil in which they are buffeted. ‘Muslim’ women who abandon

their *haya* and *hijaab* in order to march and vie with their fussaag male instigators who incite the miscreant females to destroy their natural *haya*, should not befool themselves regarding their ultimate destiny. They dwell under the constant *la'nat* of Allah Azza Wa Jal, and the Hadith has described the terrible chastisements awaiting them in Jahannum. Destruction of *Haya* is a licence for blanket immorality.

LESBIANS

Muslim women who clamour for the public limelight, e.g. they vigorously campaign for women to attend the Musjid and Eidgah, or they crave to be in the public eye at functions, or they campaign for so-called 'women's rights' and gender equality, generally are lesbians or suffer from lesbian tendencies and inclinations, hence they seek to project and exhibit themselves.

Female exhibitionism is unnatural. Only after total elimination of the natural attribute of female *haya* (*shame/modesty/bashfulness*) does lesbianism fill the vacuum. Lesbianism is unnatural, and it is a curse which settles in women who conduct themselves unnaturally by exhibiting themselves in public.

Lesbian tendencies are the effect of hormonal imbalance which is the consequence of conducting an unnatural lifestyle – a style in conflict with the natural way created by Allah Azza Wa Jal. It is debasing punishment for women who have become prostitutes in their minds and hearts.

Even modernist men should be careful when choosing marriage partners. If a woman is an exhibitionist and clamours for limelight, then there is a very strong chance of

her being a lesbian or at least having strong lesbian tendencies. Women who clamour for the Musjid and Eidgah are most certainly the victims of hormonal imbalance which also disturbs their mental equilibrium. This acquired mental instability due to hormonal imbalance added to women's natural propensity of *Nuqs fil Aql* (*intellectual deficiency*) is indeed a most dangerous mix. May Allah Ta'ala save the man from this disaster in which he has become entrapped by having chosen a lesbian or pseudo-lesbian for a 'wife'.

THE PROHIBITION OF PICTURES REGARDLESS OF THE METHOD OF PRODUCTION

An Isolated View Misunderstood

Clarification of the Fatwaa on digital photos
By – *Shaykhul Hadeeth Daarul 'Uloom Deoband*

Senior Mufti Sa'eed Ahmad Paalanpuri
(daamat barakaatuhum)

All the Muftis of Asia and some of the 'Arab Muftis unanimously agree that all types of photos whether digital or non-digital of living beings are haraam.

'Arab Muftis consider the camera pictures as permissible but amongst them too are Muftis who disagree with this ruling. For example Ibn Baaz (rahimahullaah) amongst the recent past. He considered the camera pictures to be qat'i haraam. He was blind by birth but yet neither any person nor any camera man could take a single photo of him in his whole lifetime and not even once did he appear on tv (dajjaal's

eye). He was the Mufti 'Aazam (Grand Mufti) of Saudi 'Arabia and his fatwaa was that camera photos are haraam. Once when we went for Hajj, Ibn Baaz (rahimahullaah) invited us all for meals. He was a simple blind old man sitting on the stage yet there was neither a single photographer present in the whole gathering. Indeed it was strange to see a blind old man sitting on stage that too very simple looking yet his influence on the whole gathering was such that not a single photographer was present there.

Among the 'Arabs there are 'Ulamaa (who staunchly believe in the impermissibility of camera photos and in Asia, all the Muftis are unanimous that camera photos are not permissible. In mobiles also there is a camera which is digital hence photos taken with mobiles too are not permissible & haraam.

In this regard a fatwaa from the Daarul 'Uloom Korangi in Karachi, Madrasah of Mufti Shafee' (Quddisa Sirruhu) was written and sent to Daarul 'Uloom Deoband and Mazaahirul 'Uloom Sahaaranpur. In that fatwaa it was stated that as the photos are digital the Hukm (Ruling) of photos shouldn't be applied on them (i.e they being impermissible & haraam). They committed the error of sending it through email. Daarul 'Uloom Deoband disapproved of it and Mazaahirul 'Uloom Sahaaranpur too rejected it. As they had forwarded it through email it spread like a wildfire across the whole world and it became erroneously understood that digital photos are not pictures.

My Brothers this is not the case, all the Muftis are unanimous on its impermissibility. Ask the fatwaa from Daarul 'Uloom Karachi even they too will pass the fatwaa of it bring haraam.

And regarding the question which they had forwarded to Daarul 'Uloom Deoband, Mazaahirul 'Uloom Sahaaranpur and many other Daarul Iftaas that was to consider their opinion which was not a fatwaa.

Let me narrate you an incident. It's a 30 years old incident. We were invited to a jalsah in Lukhnow, in which there were many 'Arab 'Ulamaa as well. Amongst them was a well-known 'Aalim from Urdoon, who first visited Daarul 'Uloom Deoband and from there he reached the jalsah. During his stay at Deoband we both had developed a good friendly relation. He was great 'Aalim. In the jalsah on stage first two rows were seated 'Arab 'Ulamaa and behind them we were sitting. In that jalsah photography was going on openly and as the 'Arab 'Ulamaa considered it permissible, they were getting themselves clicked. After the session I met that 'Aalim from Urdoon and asked him that you know the Ahaadeeth very well and in the Hadeeth of Bukhaari pictures of living beings have been strictly prohibited and you are happily getting yourself clicked. He immediately replied that this camera photos are not haraam but the statues made by hindus, are haraam. Hearing his reply I questioned him why is this difference..? He replied that statues are worshipped and camera photos are not worshipped. I said fine and the discussion ended.

After 'Asr I said: "Shaykh come lets go for a walk." As we were going my eyes fell on a temporary temple in which was tied a mat (with a photo printed on it).

I took him straight in front of that temple and asked him: "Shaykh, "أهذا صورة مجسمة أو صورة" Is it a statue or a camera photo..?

He looked & said:

"والله سورة شمسية"

(By ALLAAH it's a camera photo.)

Then I explained him that you live in the Muslim world, and you do not know which things are being worshipped in the world. Now these camera photos are worshipped by all the hindus. These photos are kept at home, in buses as deities and on these photos lamps are lit, flowers garlanded for worship. After this explanation I saw him that he did not sit in first and second row on stage but he sat with us in third and fourth row. Furthermore, he concealed his face with his *rumaal* (head cloth). Thereafter, he did not allow anyone to take his photo.

من أخذ بنوادر العلماء خرج من الاسلام

One who follows rare/isolated/obscure views of the 'Ulamaa will make his way out from Islaam

(End of Hadhrat Mufti Saeed Palanpuri)

COMMENT

It is indeed an insult to their intelligence for Ulama to believe or pretend to believe that a picture made by means of the camera or any other new method of production is not a picture. It is a graver insult to believe or pretend to believe that an enduring, permanent picture captured on a surface is a reflection like a reflection in a mirror or in water. Indeed shaitaan has urinated on the brains of those who claim that a picture, regardless of its method of production, is a reflection, hence permissible. About such filthied brains, the Qur'aan Majeed states:

“Thus, does He (Allah) cast rijs (filth) on those who have no aql.” (those who are unable to understand a simple issue which even a child understands without the need for the application of the brain).

The Mujlisul Ulama has published several booklets on this topic and have conclusively demolished the moronic arguments of the legalizers of haraam pictures. These books are all available.

It is indeed incongruous and lamentable that senior Ulama from Deoband who *“staunchly agree on the impermissibility of camera photos”* had, 30 years ago, attended a jalsah in Lucknow where haraam photography was taking place. The lackadaisical attitude of the Ulama in the face of such as *Kabeerah* sin, is indeed lamentable and most unbecoming of their status. It was never permissible for the Ulama to have attended the jalsah which was rendered haraam by haraam activities.

In contrast, Hadhrat Palanpuri mentions the principled and uprighteous stance of Shaikh Bin Baaz who was on the stage, but photos were not being taken in deference to his Fatwa of Hurmat of picture-making.

The problem with even senior, pious Ulama-e-Haqq of these times is the malady of desensitization. The preponderance and widespread prevalence of a sin, water down the resistance to haraam. Despite them maintaining the Haqq and stating the prohibition of pictures/photos of animate objects, in practical life an extremely lackadaisical stance is adopted.

It is on account of this desensitization that Imaani inhibition to evil becomes eroded, and this disease later overshadows the intelligence of the Ulama who then issue fatwas in subservience of their nafs without applying Aql. To think of

sin, be it a so-called ‘minor sin’, as insignificant is a dangerous attitude. The Mashaaikh say that whoever regards sin to be ‘small’ regards Allah Ta’ala to be ‘small’ – Nauthubillah!

When a sin is committed, it should be understood that it is flagrant disobedience to Allah Azza Wa Jal. Hadhrat Aishah (Radhiyallahu anha) citing a Hadith said: *“Beware of regarding sin as insignificant.”* But, regarding photography, videography and digitilography, etc., the issue is not even what could be technically described as ‘sagheerah’ (or a minor sin). It is a sin of utmost gravity. It is a *Kabeerah* sin about which Rasulullah (Sallallahu alayhi wasallam) said: *“The worst-punished on the Day of Qiyaamah will be the picture-makers.”*

YOUR IN-LAWS

“It is He (Allah) Who has created man from water. Then He made you blood relationship and marriage relationship. And, Your Rabb is Most Powerful.”

(Surah Furqaan, aayat 54)

There are two kinds of sacred family ties: Ties by Blood (Blood-Relatives) and Ties by Marriage (In-Laws). Both sets of Ties are sacred bonds which come with numerous rights and obligations.

The significance and importance of *In-Laws* are borne out by this Qur’aanic verse. Despite its sanctity, this relationship created by marriage is generally and grossly abused. Prior to marriage, the parties exude love and affection and exchange many gifts. They visit each other, demonstrating great affection. The nikah comes into being with much fanfare and hopes only to be shattered soon after marriage.

The evil of the nafs fully asserts itself after the in-law relationship has been formally established. When a girl has been proposed for marriage, the relationship between her and her future sisters-in-law and mother-in-law is exuberant and excellent. They behave as close blood relatives and inseparable bosom friends. However, soon after marriage, the relationship deteriorates and reaches such a lamentable ebb that it would not be an exaggeration to liken them to cats and dogs.

The newly created sacred ties have no meaning for the parties. Neither does the new arrival into the home have any *sabr* nor her in-laws. Sneering, sulking, pulled up faces, snide remarks and injustice by both parties become the order of their lives. The man is usually caught between the devil and the deep sea in these situations of mutual cat-and-dog conflicts.

Both parties should conduct themselves with intelligence and understand that when one person reacts stupidly, the other party should tolerate the stupidity and indiscretion. The slightest indiscretion or silly comment made by a female is viewed with consternation by the others. The faces become pulled up, sarcastic comments are made and the relationship turns sour. Yet, on reflection it will be found that there was no intelligent cause for despoiling the holy relationship and the happiness of the home.

If the one party hears that the other party has gossiped about her, she should ignore it and convince herself that, 'I too am guilty of gossiping'. Overlook the indiscretion and pretend as if nothing has happened. It is callous and extremely unbecoming of Imaan to institute an investigation to determine the veracity of the story of gheebat which has been peddled by some mischief-maker. The intelligent Muslim who fears Allah Ta'ala overlooks drivel and nonsense.

It is not permissible to behave as if one is sinless and that it is only the other party who sins. In any relationship there are bound to be ripples, turbulence and turmoil. But the one who has greater intelligence, adopts silence and pretends that nothing untoward has happened. In contrast the one whose brains are dense, and whose soul is tarnished with evil introduces hell into the home, and this ultimately leads to the total collapse of the in-law relationship and the marriage.

When the problems of in-laws are examined, it will be found that in most cases there is no valid cause for the animosity which had generated in the cat and dog war which generally dominates this sacred relationship. It should be remembered that Allah Ta'ala has promoted the mother-in-law to the pedestal of *mother*, the daughter-in-law to the status of *daughter*, and the sisters-in-law to that of *sisters*. All rights and obligations applicable to parents, brothers and sisters apply to their counterparts in the in-law relationship. The need is to fear Allah Ta'ala and to understand that the abuse of these rights and obligations are major sins for which there will be a reckoning and punishment in the Aakhirah.

THE MU'MIN'S HONOUR

Hadhrat Abu Bakr (radhiyallahu anhu) said: "Never despise a Muslim, for verily, by Allah every insignificant Muslim is great."

Hadhrat Abdullah Ibn Abbaas when glancing at the Ka'bah Shareef would say: "Undoubtedly, Allah Ta'ala has honoured you and elevated you. However, the honour of a Mu'min by Allah surpasses you."

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said that guarding the honour of a Muslim is among the *Shi-aar* of Allah Ta'ala.

(Shi-aar are the outstanding and salient features of Allah's Deen such as Jumuah Salaat, Eid Salaat, Athaan, the Shar'i system of Thabah-- slaughter of animals.)

PUNISHMENT FOR A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: "A woman passed by me. I cast a lustful gaze at her. Then I continued to stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing." Rasulullah (sallallahu alayhi wasallam) said: "*When Allah desires to do good to a servant, then He hastens the punishment for him in this world.*"

THE WONDERS OF THE KA'BAH SHAREEF

A Buzrug narrated that he had observed Ambiya and Malaaikeh around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi

Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

THE FILTH OF PLANE FOOD

“The biggest safety issue you face while flying could be the food served by the airlines. More than half a billion meals are made by some of the largest airline food kitchens in the United States. A recent analysis of some of the Food and Drug Administration (FDA) inspection records found that food preparations in some of these kitchens is a recipe for disaster.

Violations include roaches, mice, unsanitary conditions and no place for employees to wash their hands. “Volume always leads to problems”, said Brian Buckley of the Institute of Culinary Education. “Obviously there’s not a lot of accountability”..... According to food safety experts, the issue is lack of oversight when it comes to cleaning and food preparation, leading to dangerous conditions for diners.” -- *New York (CBS)*

The filth of airline foods has been reported several times in the past. One report had even mentioned contamination with faeces. Add to this filth the haraam carrion which the haraam certificate outfits are halaalizing.

When travelling by plane it is necessary Islamically, and safest healthwise, to take with your own food. Plane food is a combination of najaasat and haraam.

ANSWERS TO THE QUESTIONS

1. He recited the whole Quraan in the two rakaats, hence fourteen Sajdah are the Sajdah Tilaawat and four Sajdah are the Sajdah for the two Rakaats and two sajdah are the sajdah of sahw.
2. This man who was in the state of janaabat, while taking ghusal forgot to rinse his mouth. Rinsing the mouth is Fardh for obtaining purity from janaabat. After entering the Musjid it occurred to him that he did not rinse his mouth. Hence he drank water inside the Musjid and rinsed his mouth at the same time. Thus he emerged in a state of purity (paak) from with the Musjid.
3. This man is a laahiq. (Laahiq is one who missed a Rakaat or more for some reason after having joined the Jamaat.
4. The Imaam laughed first and thereafter the Muqtadi. Hence the Imaams wudhu broke and his Salaat became null. Since the Muqtadi laughed after the Imaam had laughed his (Muqtadis) wudhu did not break. Only his Salaat became null. The Muqtadis laughter was not inside Salaat, but outside the Salaat.
5. The chin and the cheeks. Before the beard comes out it is Fardh to wash these parts. However, after the beard has come out and densely covers these parts then their washing is not compulsory in wudhu.

6. Between place A and place B is the hometown of this man. The journey from his hometown to place B is less than forty eight miles.

PUNISHMENT FOR MISAPPROPRIATION

Individuals and organizations, especially these modernist Zakaat Funds, who misappropriate the Trust Funds, should take note of the warning in the Qur'aan:

“Whoever deceives (misappropriates) will bring that which he had misappropriated on the Day of Qiyaamah. Then every person shall be compensated (punished) for the (misappropriation) which he had perpetrated, and they shall not be dealt with unjustly.”

(Aal-e-Imraan, aayat 161)

The dishonesty and misappropriation which are perpetrated will not remain concealed under the carpet. The humiliation and punishment in Qiyaamah will most assuredly overtake and destroy those who abuse and misappropriate Amaanat (Trust) monies. Misappropriation of *Amaanah* is widespread. Imaams, committee members, trustees of Musjids and organizations, Zakaat-collecting organizations, etc., are all involved in misappropriating the trust funds. Those devoid of Taqwa are impervious in their brains and hearts, hence they are bereft of conscience. The Accountability of Qiyaamah appears as a joke to them, hence they abuse and steal the trust funds with impunity.

Some Zakaat-collecting entities misappropriate Zakaat funds by using a substantial amount of the Zakaat to pay themselves and the collectors haraam ‘salaries’. They utilize Zakaat for even furnishing and decorating their offices. People should exercise care when entrusting their Zakaat and other funds to

organizations. They should steer clear of modernist bodies. These organizations do not distribute Zakaat in accordance with the Shariah. Their eyes are dazzled by the large sums of money. For ignorant modernists and ‘scholars’ with loose morals, it is a simple exercise to procure corrupt ‘fatwas’ to legalize their haraam misappropriation.

When Rasulullah (sallallahu alayhi wasallam) would accumulate the spoils of war from those who had taken possession thereof, he would instruct Hadhrat Bilaal (radhiyallahu anhu) to announce that whoever has any of the booty should hand it over. After all the booty was collected it was distributed in accordance with the Shariah. Once after the booty had been distributed, a man came with a rope and presented it to Rasulullah (sallallahu alayhi wasallam). He explained that it was part of the booty. He had taken it from the enemy during the battle.

Rasulullah (sallallahu alayhi wasallam) asked if he had heard the announcement of Hadhrat Bilaal (radhiyallahu anhu). When he replied in the affirmative, he was asked to explain why he had not come forth with the rope prior to the distribution. When he was unable to present a satisfactory explanation, Rasulullah (sallallahu alayhi wasallam) said: “You shall have to present this rope on the Day of Qiyamah. I shall never accept it from you.”

This calamity had befallen the man over a mere rope. Misappropriators of tens of thousands of rands, and even millions of rands by some satanic ‘scholars’ should reflect! What punishment awaits them for their haraam digestion of huge sums of Trust funds?

HORSE-RIDING FOR WOMEN

Q. An Alimah says that it is permissible for ladies to drive cars because women used to ride horses during the age of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. She mentioned some Hadith narrations about women riding horses. Today vehicles take the place of horses. Is her reasoning valid in the Shariah?

A. There are no Mujtahids living on earth today. The age of Ijtihad ended with Khairul Quroon (the three Golden Ages of Islam). No one has the right to extract Ahaadith from the kitaabs and interpret the narrations to conform to their tastes and corrupt opinions. This haraam exercise, viz., masquerading as a mujtahid, is exceptionally abominable if the opinion seeks to abrogate/cancel an express ruling of the Shariah, and it becomes worse when that ruling was issued by Rasulullah (sallallahu alayhi wasallam) himself.

Regardless of which Sahaabi lady rode a horse and regardless for what purpose she had ridden, the act of the Sahaabi lady does not abrogate Rasulullah's express prohibition. He said: "Allah curses women who ride horses." Now extend this Divine Curse to women driving cars, especially in this immoral environment in which women have no true understanding of the meaning of Hijaab. Comparing the isolated incident of a Sahaabi lady riding a horse in the holy, primitive era of Rasulullah (sallallahu alayhi wasallam) with the mass and wholesale practice of women driving cars in the present age, is a reflection of the *jahaalat* of the 'alimah' who believes that she has the expertise and qualifications of a Mujtahid. She dwells in gross deception.

Those who rip out Ahaadith from the kitaabs are not even aware of the circumstances which had constrained any Sahaabi lady riding a horse. Even today circumstances can

make halaal the eating of pork. But, exceptional circumstances are not the norm. A ruling necessitated by force of circumstances and need is not the normal ruling of the Shariah applicable for all time and for all persons. There are authentic Ahaadith which state that eating cooked food necessitates wudhu. But no one extracts this Hadith and acts accordingly.

Hadith has tafseer, and only the Aimmah Mujtahideen were qualified to interpret the Ahaadith. No one can dream today of reaching the lofty pedestal of Deeni Knowledge of the Aimmah Mujtahideen. Those who claim that horse-riding or car driving is permissible for women speak with their nafs and their opinions are the products of jahaalat. They merely vaunt for ignorance.

FIRE FOR A ‘MARTYR’

During the Battle of Khayber the Sahaabah reported to Rasulullah (sallallahu alayhi wasallam) the names of those who were martyred. When the name of a certain person was mentioned, Rasulullah (sallallahu alayhi wasallam) said that this person was not a shaheed because he had seen him in Jahannum. He had stolen a shawl from the spoils of war, hence his martyrdom (shahaadat) was cancelled, and he will be assigned to the Fire.

OUR ISTIKHAARAH?

Q.I have performed Istikhaarah Namaaz seeking guidance on a particular matter, but I have not received any clear directive from my Istikhaarah. After performing the Istikhaarah Namaaz, I saw some blurry dreams with no clarity regarding the particular issue. Please advise.

A. The reality of Istikhaarah is to seek advice and guidance from Allah Ta'ala. While obtaining clear directive as an effect of Istikhaarah is a reality, there are also impediments which blur the 'advice' and 'directive' received from Allah Ta'ala. The 'directive' arrives in a dream or by inspiration or by way of a strong inclination towards the angle which should be adopted. These media of transmission are spiritual avenues. When the channels are strewn with impediments, transmission is impeded and even blocked. Even in the physical world, turbulence interferes with movement and transmission. Nowadays, the spiritual channels of even pious persons are blocked.

There is a preponderance of evil which contaminates and corrodes our spiritual faculties. Too much sin enters the soul via the tongue, eyes and ears. Almost everyone today is involved in much zina, especially zina of the eyes. We read slut magazines and filthy newspapers. Our eyes relish on the filth we see and read in these evil papers. Our eyes, ears and heart are spiritually soiled and destroyed with the filth we ingest daily from the television and the radio. The voices of ghair mahrams, interaction with them, be it in some supposedly 'lawful' activities, the gheebat we speak, the futility in which we indulge, the injustices we commit, the rights of others we trample on, the malice and envy we harbour, the family ties which we sever for no valid Shar'i reason, the family ties which we retain in acts which are haraam and displeasing to Allah Ta'ala, etc., etc., etc., all clog our spiritual channels. How then are we able to receive inspiration and directives with clarity via our spiritual channel?

With all the spiritual contamination and corruption in which people indulge, they are expecting too much and displaying

irrationalism when they expect to receive inspirational directives with a clarity enjoyed by the Auliya and Saaliheen.

When making Istikhaarah, do it with the intention that it is a Masnoon practice and the hope that Allah Ta'ala will channel you into the right direction. Reflect on the advantages and disadvantages of the contemplated act. Seek advice from pious and experienced persons regarding the matter. Then after having made Istikhaarah, make a sincere and fervent dua for Allah's assistance and guidance. Then adopt the course which your intelligence says is the best.

THABAH – A SACRED INSTITUTION

THABAH OR THE Islamic system of slaughtering animals is a sacred system. It is not merely the mundane act of killing an animal or merely slitting its throat. Killing animals in any way is the way of atheists, pagans, polytheists, and irreligious members of the Ahl-e-Kitaab (Jews and Christians). All nations who were blessed with a Divine religion practised the very same system of *Thabah* which Islam commands. Although the system of *Thabah*, has been totally eliminated by Christians, some orthodox Jews still adhere to it.

SACRED PROCESS

Like all injunctions and acts of Ibaadat in Islam, *Thabah* too has its *Arkaan* (fundamental constituents), *Sharaa-it* (essential conditions), and *Masnoon* acts. Wudhu, Salaat, Saum, Hajj, trade dealings, and every other practice within the scope of the Shariah are sacred processes and institutions which have to be incumbently observed, and executed in the manner prescribed by the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, while Salaat, for example, has constituents of different classification, it is not permissible to discard on a

permanent basis the acts which are Masnoon – the Sunan, Mustahabbaat and Aadaab. The same applies to Wudhu, Saum, Hajj, and all acts and practices of the Muslim.

When making wudhu, for example, no one discards the Masnoon acts without valid reason. Yet, the wudhu will be valid if only the four *Fardh* are observed. But validity should not be confused with permissibility. Valid acts also are at times punishable. For example, when there is a valid reason it becomes permissible to omit the Sunnat factors of Wudhu. The Wudhu will be valid and permissible. But, if this concession is practised on a permanent basis without valid reason, it becomes sinful notwithstanding the validity of the defective wudhu.

FAASIQ

Similarly if a person restricts himself to the *Faraa-idh* of Salaat, discarding all the *Waajibaat Sunan* and *Mustahabbaat*, he will be described as a *faasiq* who is liable for Divine punishment although his Salaat will be valid. And, if anyone discards even *Mustahab* acts with the notion of their insignificance or unimportance or because it is not compulsory, then discardence based on this attitude is *kufr*. Even if the notion for the discardence is not *Istikhfaaf* (i.e. to consider it to be insignificant), it (i.e. discardence) without valid reason is sinful and in addition one is deprived of immense *Thawaab* (reward). Divine Pleasure is denied, and there is the grave danger of being deprived of the *Shafaa'at* (Intercession) of Rasulullah (sallallahu alayhi wasallam) on the Day of Qiyaamah. This deprivation by itself is a capital punishment for a capital crime. Is any Muslim prepared for all these dangers and calamities which are the consequences of abandonment of the sacred processes which the Shariah commands for its Institutions?

Consider a man who, for no valid Shar'i reason performs Salaat in the following manner: He begins his Salaat with Takbeer. Without raising his hands and without folding them, he recites only Surah Kauthar. Then without uttering anything, he proceeds into Ruku. The very moment he reached Ruku', he stands without having recited anything in Ruku' or while standing up into the Qiyaam position. He stands in Qaumah momentarily and proceeds into Sajdah without reciting anything. As soon as his head touches the ground, he emerges from Sajdah, and performs the second Sajdah similarly. Then he performs the second raka't similarly. When in Tashahhud, he sits silently without reciting anything. After sitting for the *Fardh* duration without reciting a word, he ends his Salaat without Salaam. He simply gets up and walks away. What is the Shariah's ruling regarding this Salaat which was performed in this vile manner without valid Shar'i reason?

To understand the Ruling, one need not be a Mufti. This Salaat is valid. The Fardh obligation is discharged. There is no Fidyah to pay for this Salaat. All six *Fardh* factors are discharged. Now when someone remonstrates with this brother who has descended to this ebb of *fisq* and perhaps *kufr*, depending on his attitude, he vindicates his Salaat performance by claiming that he has fulfilled all the *Arkaan* of Salaat. It will be ignorance to even attempt to convince such a *jaahil* of his disastrous folly. We can only tell him: 'Brother, you are on a direct flight right into the bowels of Jahannum.'

LOVE

This argument holds good for all the *Ahkaam* of the Shariah. It is never permissible to discard Sunnat and Mustahab factors on the basis of the corrupt, haraam and kufr notion that these

are mere Sunnats which are unimportant, there being no ‘imperative’ need for observing them. Only a worshipper of shaitaan presents arguments of this nature in vindication of his villainous abandonment of the teachings of Rasulullah (sallallahu alayhi wasallam). The need for observing every Sunnat and Mustahab act is the imperative demand of Imaan, Love for Rasulullah (sallallahu alayhi wasallam) and Love for Allah Ta’ala.

It should be well understood that the objective of the *Fiqhi* categorization of the Laws (*Ahkaam*) of the Shariah into a variety of classes was not for discardence and abandonment. On the contrary, classification was to enable proper and correct observance of the *Ahkaam* by people of defective Imaan. The Sahaabah were men of perfect Imaan and lofty spiritual status, hence they were not in need of classification of *Ahkaam*. In fact, the system of classification into Faraaidh, Waajibaat, Sunan, Mustahabbaat, etc. did not exist during their era. It sufficed for the Sahaabah that Rasulullah (sallallahu alayhi wasallam) practised or commanded the act.

KABEERAH

Precisely the same rationale is applicable to the Shariah’s sacred system of *Thabah*. It is haraam and sinful – it is an accumulation of *Kabeerah (major)* sins to totally abandon the Islamic system of *Thabah* as is the prevalent practice in all the killing plants of the kuffaar without a single exception. Not a single item on the list of the Shariah’s *Thabah* process is implemented in the kuffaar system of killing animals, whether chickens, sheep or cattle.

The evil consequence of abandonment of the Shariah’s sacred system of *Thabah* is substitution with a cruel and brutal kuffaar system which is poles apart and in total negation of the system which Allah Ta’ala has revealed for this Ummah

whom he designates in the Qur’aan Majeed as the ‘*Noblest Nation.*’ It is eternally lamentable that Muslims of the age have fallen from this pedestal in every department of life. Every Institution of Islam has been corrupted, discarded, abandoned and ruined, and the ruin is aggravated by substituting it with the ways, practices and systems of the kuffaar at the behest of nafsani, monetary and other despicable earthly motives. The love of the world has dropped this Ummah from its pedestal of sublimity. It has degenerated to become the worst among the nations of the world. The rot and corruption are not confined to *Thabah*.

It is haraam to permanently discard the Sunan and Mustahabbaat of Wudhu, Salaat, Saum, Hajj, etc., etc. In the same way, it is haraam to permanently discard the Sunan and Mustahabbaat of the Islamic system of *Thabah*. The ‘*Waaajib*’ (compulsory) norm introduced in this system by Muslims is the wanton, total and permanent abandonment – in fact abrogation – of Islam’s holy and humane system of *Thabah*. It is our supplication that Allah Ta’ala opens up the clogged brains and the blinded eyes of Muslims so that they could understand their evil follies which bring in their wake physical and spiritual ruin – ruin in this world, and in the Aakhirah, ruin vastly magnified.

HONEY

“If ginger doesn’t work for your nausea, Jim LaValle, ND, a pharmacist, naturopathic physician, and founder of the LaValle Metabolic Institute in Cincinnati, says that honey can settle your stomach, too. When nausea or nausea and vomiting strike, he suggests taking a teaspoon of raw honey each hour for a few hours.” – The Green Pharmacy

CURE FOR HAEMORRHOIDS

“Haemorrhoids are actually varicose veins that form inside the rectum or around the opening of the anus. They’re caused by increased pressure on the veins from sitting and being constipated. The best way to deal with hemorrhoids is to prevent them, and the best way to do that is to prevent constipation – which is all about eating right.

Apples are an excellent choice because they contain both kinds of fiber.....Most of the fiber in apples is in the skin, so eat your apples unpeeled. If you’re constipated, try eating three or four small apples a day to clear things up.

Beans are another super-fiber food.... However, beans are well-known gas producers, so try this trick: Flavor your beans with fresh or ground ginger (yet another natural laxative and haemorrhoid-helper), which reduces the gas beans can create..

Berries are tiny powerhouses in the fight against constipation and hemorrhoids. Elderberries top the list... Raspberries are next with blackberries coming third. Blueberries and strawberries are good too.

AN AWFUL PUNISHMENT IN BARZAKH

Hadhrat Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

“On my sojourn through a wilderness, I approached a church. A priest was sitting nearby. I said to him: ‘Tell me of any wonderful episode you have witnessed at this place.’ The priest replied: ‘One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human

limb would be disgorged. As the limbs emerged from the bird's mouth, they miraculously became joined until a complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced my firm belief in the power of Allah Ta'ala. I was fully convinced that after death Allah Ta'ala will resurrect the dead bodies. One day I addressed the bird and said: 'O Bird! For Allah's sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: 'The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to punish this man.'

I then addressed the man: 'O sinful man! Who are you? What is your story?' The man said: 'I am Abdur Rahmaan Muljim the murderer of Hadhrat Ali (Karramallaahu wajhah). After I was executed, my soul was presented to Allah Ta'ala. Allah Ta'ala has appointed this Angel to punish me in this manner until Qiyaamah.' ”

TAKING BACK GIFTS?

“And, if you intend to substitute one wife for another, and even if you had given them a large treasure, then do not take back from it anything. What! Do you take it slanderously and by committing a manifest sin? How can you ever take it when you had mutually cohabited and whilst they (wives) had taken a solemn pledge (in Allah's Name) from you?”

(Surah Nisaa', aayats 20, 21)

When a marriage ends, the hearts are gripped by rancour and vengeance. Reflection on these ayaats will, Insha'Allah, bring sanity in the final ending of what was once a happy bond of love and honour.

SPEAKING FROM THE CRADLE

Rasulullah (sallallahu alayhi wasallam) said: "None but three persons spoke in the cradle." Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrat Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness on the outskirts of the town having dedicated his life to the worship of Allah Ta'ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother's call, he said to himself: "Should I answer her or continue with the Salaat?" Annoyed at the delay, his mother in anger cursed: "May you see the face of a prostitute."

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community descended on Juraij, demolished his hut and assaulted him. Juraij made wudhu, performed Salaat, then

turned to the infant boy and said: “Who is your father, O boy?” The infant spoke and pointed out the shepherd who was present.

The people were full of remorse and vowed to rebuild Juraij’s hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: “O Allah! Make my son like this man.” The infant immediately disengaged from his mother’s breast and supplicated: “O Allah! Don’t make me like him.” Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: “O Allah! Don’t make my son like her.” Again the baby stopped drinking and said: “O Allah! Make me like her.”

In astonishment, the mother said to her baby: “Why do you say so?” The baby responded: “The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent.”

NABI ZAKARIYYAH (ALAYHIS SALAAM)

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated:

“On the Night of Mi’raaj, Rasulullah (sallallahu alayhi wasallam) saw Zakariyya (alayhis salaam) in heaven. After greeting him, Rasulullah (sallallahu alayhi wasallam) said: ‘O Father of Yahya, tell me about your killing. How and why did Bani Israaeel kill you?’ Zakariyya (alayhis salaam) said: ‘O Muhammad! Verily, Yahya was the noblest of the people of his age. He was the most beautiful and his face was the most handsome. He was just as Allah Ta’ala says (in the Qur’aan):

‘He (Yahya) was a leader and chaste.’

He (Yahya) did not concern himself with women. The wife of the king of Bani Israaeel was captivated by him (by his beauty). She was an immoral woman. She sent for him, but he spurned her, and Allah Ta’ala protected him (from her evil designs). Then she resolved to have Yahya (alayhis salaam) killed.

Bani Israaeel had an annual festival. On this day it was the practice of the king to fulfil all promises and not to speak a lie. The king told her to ask anything her heart desires, for he would fulfil her wish. She said: ‘I want the blood of Yahya the son of Zakariyya.’ The king said: ‘Ask something else.’ However, her persistence overwhelmed the king. The executioner was sent to Yahya. When he arrived, he (Yahya - alayhis salaam) was performing Salaat, and I was alongside him also performing Salaat. He was slaughtered and his blood gathered in a container. His head and blood were taken to the woman (the queen).

Nabi (sallallahu alayhi wasallam) said: ‘What was the state of your Sabr?’ Zakariyya (alayhis salaam) said: ‘I did not turn away from my Salaat.’ (So deeply was he absorbed in Salaat that he was not even aware of what had happened).

During the evening after the presentation of Yahya’s head to the woman, Allah Ta’ala caused the king with his family and courtiers to be swallowed by the earth. In the morning, Bani Israaeel said: ‘Verily, for the sake of Zakariyya, the God of Zakariyya has displayed His Wrath. Come, let us kill Zakariyya for the sake of our king.’ They set out in search of me so that they could kill me. A warner came to inform me. I then fled from them. Iblees was ahead (leading) and directing them towards me. When I feared that I would not be able to elude them, a (nearby) tree called to me, and split open for

me. As I entered the tree, Iblees appeared and grabbed the end of my shawl. As the tree closed, a portion of my shawl remained outside. When Bani Israaeel arrived on the scene, Iblees said to them: ‘Do you not see that he has entered this tree by means of his sihr (magic)? This is a portion of his shawl.’ They exclaimed: ‘We shall burn this tree!’ Iblees said: ‘Cut it with a saw from above.’

Then I was cut with the tree with the saw.’ Nabi (sallallahu alayhi wasallam) said: ‘Did you not feel any pain?’ He said: ‘No. Allah took my rooh while I was inside the tree.’ ”

ELECTRIC SHOCKING

“This method (i.e. electrical shocking or stunning) is to kill the animal before its death. By this method, a substantial percentage of the animal’s blood becomes congealed (inside its body preventing its expulsion). It also impairs the nourishment value of the meat. This method is in conflict with the established Sunnah and the Shariah. It is Makrooh Tahrimi. There is no permission for cruelty to the animal.” (Hadhrat Mufti Mahmudul Hasan – rahmatullah alayh)

“DON’T BE LIKE PUNDITS”

Hadhrat Maulana Muhammad Maseehullah Khan (rahmatullah alayh) said:

“The work of the Ulama is *khidmat* (service) of the Deen. They should not hassle over wages. They should render service with sincerity. The people will then do what they have to do. The Ulama should not be like ***Brahmin Pundits*** behave like the Hindus..... It is not proper for the Molvi Sahib to dispute about salary. Serve the Deen with sincerity.”

We wonder what Hadhrat Maseehullah's reaction would have been if he had observed Molvis actually dressed in the garb of pundits and sadhus to celebrate Ghandi day inside the Musjid!

FAILURE OF MUSLIM INSTITUTIONS

Why do Muslim movements and institutions generally fail and collapse or become redundant and ineffective? Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented:

“The answer is: Experience shows that in a mixed group, the influence of the majority prevails. When Jihad was decreed (after Rasulullah-sallallahu alayhi wasallam - and the Sahaabah had migrated to Madinah), the majority of the Jamaa't of Muslims comprised of morally and spiritually perfect members. Although there were some new Muslims among them, the influence of the majority prevailed. For success and victory, it will suffice if the majority is sincere. Even if a small minority is insincere, failure will be averted due to the prevalence of the majority influence.

Further, when the *Mukhliseen* (the sincere ones) are in a dominating position, it (i.e. the dominating situation) exercises a beneficial effect on the *naaqiseen* (those who are morally and spiritually defective). They too begin to cultivate *Ikhlaas* (sincerity). On the contrary, if the *ghair mukhliseen* (the insincere ones with corrupt motives) are in a dominating position and the *Mukhliseen* are in a minority, the effect then is the opposite. The *athar* (effect/influence) of the *ghair mukhliseen* is then adverse on the *Mukhliseen* whose *Ikhlaas* thus become contaminated and imperfect.

This is the fundamental cause of failure of Muslim activities nowadays. The *ghair mukhliseen* have the upperhand (when they are in the majority in an organization/institution or any other initiative). If the *Mukhliseen* occupy a domineering position, there will be no failure.

The Sahaabah (in consequence of being in the *Suhbat* of Rasulullah – sallallahu alayhi wasallam) had achieved an extremely elevated status of control of their emotional feelings. This perfection was to such an extent that on the occasion when the Kuffaar had prevented them from entering Makkah Mukarramah, they did not lose control of themselves despite having had the ability to retaliate. They resolutely obeyed the command of Rasulullah (sallallahu alayhi wasallam). *(On the occasion of Hudaibiyyah, the Sahaabah were in a fighting mood. They were fully prepared to wage Jihaad against the Mushrikeen of Makkah who had blocked their entry. But Rasulullah – sallallahu alayhi wasallam – ordered submission and abstention from hostilities. Thus they restrained their boiling emotions and bowed their heads in obedience.)*

If a similar situation had to confront us, our over-boiling emotions of anger would have driven us to commit excesses. The primary goal is *Ittiba* (obedience) to the laws of Allah Ta'ala. Only such friendship and hostility are acceptable (to Allah Ta'ala) which are in accordance with the tenets of the Shariah. By Allah! Without obedience to the *Ahkaam of the Shariah* neither is political domination (i.e. becoming the rulers of a country) nor worldly progress the objectives. If mere political domination is the goal (of Muslim struggles) then the most successful person in this sphere was Fir'oun. *Naathubillaah minhu!* The true objective is to please Allah Ta'ala. In this lies our victory.

‘MIRACLES’ AND SHAITAANI DECEPTION

“Once a man (of piety) found himself soaring through the air. Whilst aloft in the air he spontaneously uttered *La ilaha ill al laah*. He immediately fell down to earth. His supernatural display was in reality a satanic manipulation which was dispelled with the utterance of the Kalimah.

Since the gaze of most people having such abilities is focused on supernatural feats, their spiritual ranks become diminished. Therefore the Auliya generally flee from such acts. In fact they engage in Istighfaar and Taubah in the same way as one repents when having committed sins. Some Auliya who experience the propensity of miracles supplicate to Allah Ta’ala to remove this state from them. True and perfect Mashaaikh cultivate in their muredeen extreme abhorrence for the display of miracles. The Saalik (mureed who travels along the spiritual path) who hankers after *kashf* (revelation) and *karaamaat* (miracles) ultimately becomes entrapped in the snare of shaitaan.

It therefore devolves on the Saalik to purify his nafs from such desires. There is no benefit in such performances. In fact, if the acquisition of a miraculous state is even without desire, then too there is the danger of shaitaani manipulation (*Istidraaj*). Some Auliya have said: “If the Saalik passes through an orchard and the birds on the trees sing in eloquent and comprehensible language: ‘*Assalamu Alaikum, O Wali of Allah!*’, and the Saalik does not consider this to be a plot (of shaitaan), then most assuredly, he has become a victim of shaitaani deception while he remains completely unaware.” (*Majaalisul Abraar*)

SHAITAANI AID

Shaitaani *haalaat* (states and conditions) are acquired as a consequence of obedience to shaitaan. Many people acquire shaitaani aid. During the era of Abdul Malik Bin Marwaan in the Land of Shaam (Syria), appeared a man, Haarith Damashqi who claimed to be a nabi. His helper, Shaitaan would even unshackle him from the chains which were placed on him by the authorities. All weapons were ineffective on his body.

Haarith, the impostor, with satanic aid commanded several of his associates to fly in the air and assume the appearance of angels while they were evil jinn (shayaateen). When he was apprehended by the authorities, a Muslim struck him with a spear, but the weapon did not have the slightest effect on Haarith. When this strange episode was reported to the ruler, Abdul Malik, he said: “You did not recite Bismillaah.” The same person returned to the impostor. He recited Bismillaah and struck Haarith with the spear. This time Haarith collapsed and died.

THE COMMAND TO ABSTAIN

Rasulullah’s command to abstain from *Mushtabah* (the Doubtful) in all spheres of life is well known to even ignorant Muslims. From the time of the Sahaabah right down to this day the *ta’leem* (teaching/instruction) and emphasis of the Shariah have always been on abstention from anything which hovers between haraam and halaal. Nabi-e-Kareem (sallallahu alayhi wasallam) said: “*Shun what casts you into doubt and adopt that which does not cast you into doubt.*” He also said that whoever abstains from *shubahaat* (the doubtful things), he has saved and honoured his Deen and his reputation. When a command is issued by the Rasool of Allah, it is not to be

regarded with insignificance and discarded as has become the entrenched practice nowadays. This entrenchment in the matter of even openly haraam foodstuff is one of the worst calamities the Ummah is suffering as a direct consequence of the vile machinations of the evil so-called ulama who have treacherously sold Islam and the Ummah down the sewer drain solely to gratify their inordinate monetary lusts. With the haraam monies they suck from luckless Muslim traders compelled to buy the haraam ‘halaal’ certificates, and from the non-Muslim carrion-producing chicken and meat companies these carrion vendors have destroyed whatever little spiritual fibre Muslims had some years ago.

There exists copious evidence as clear as daylight in a variety of forms which have conclusively established that the carrion chickens are haraam. Yet, the evil molvis and sheikhs, bereft in entirety of any vestige of Imaani conscience, move in the opposite direction of Rasulullah’s command. Instead of discouraging Muslims from the rotten carrion chickens they have certified, they encourage them to indulge in its consumption like swines and wild beasts regardless of the grave physical and spiritual diseases which the rotten, diseased haraam carrion causes. May Allah Ta’ala save Muslims whose brains have become deranged and fossilized into intellectual inertia in consequence of the gluttonous consumption of so much haraam carrion. All perceptions of Imaan have thus been extinguished.

ANSWERING FROM BARHOOT

Amr Bin Sulaimaan (rahmatullah alayh) narrated that there was a Yahoodi to whom Muslims would entrust their monies and jewels. While he had a Muslim’s *amaanat* (trust) in his possession, the Yahoodi died. Meanwhile the Jew’s son

embraced Islam. When the Muslim came to claim his property, it could not be found despite a thorough search of the house.

The Muslim son of the Yahudi informed Hadhrat Shuayb Jabaai (rahmatullah alayh) and sought his advice. Hadhrat Shuayb Jabaai advised him to go to the well known as *Barhoot* (in Yemen) on a Saturday. “Stand near to the well Barhoot and call your father and ask him to inform you of the whereabouts of the *amaanat*. He will answer your call.”

The son followed this advice. When the son called his Yahoodi father the second time, he responded. When the son asked the location of the *amaanat*, the Yahoodi replied: “I buried it under the threshold of the door. Remove it from there, and be steadfast on the Deen you have adopted.”

(Barhoot is a well in Yemen. The souls of evil people – the inmates of Jahannum – are imprisoned in that well.)

THE ATHAAN – BEWARE!

Imaam Suyuti (rahmatullah alayh) says in Mukhtasar Athkaar Nawawi:

“Whoever speaks in the duration of the Athaan (i.e. whilst the Athaan is being recited), for him is the fear of an evil death.”

EXAMS AND JUMUAH

Q. I am a student of UNISA (University of South Africa). Exams will have to be written even on a Friday during Jumuah Salaat time. The University refuses to accommodate its Muslim students. In view of the importance of these exams, will it be permissible for the

Muslim students to forgo Jumuah and perform Zuhr later?

ANSWER

Rasulullah (sallallahu alayhi wasallam) said: *“There is no obedience for anyone in any act which is a sin against Allah.”* On earth there will always be conflicts between the demands of the material world and the Law of Allah Ta’ala. It is precisely for this trial that Allah Ta’ala has sent us to earth.

The conflict you are facing is between a Fardh command of Allah Ta’ala and a demand of the material world. The Mu’min who understands the meaning of Imaan, the futility of this worldly life and the reality of the Hereafter knows exactly what course to adopt. Never will it be permissible to forsake Jumuah Salaat for the sake of the university exams. Confound the exams. On the Day of Qiyaamah you will not be reprimanded/punished for shunning the exams for the Sake of Allah’s commands. On the contrary you will be lauded and rewarded. But if such an important injunction as Jumuah Salaat is missed for the sake of this worldly carrion – the kufr exams – then it is perpetrated at the peril of Allah’s Wrath. The consequence is Hell-Fire.

The sin of missing Jumuah for the sake of the exams is of the worst kind. It is a calamity the magnitude and notoriety of which cannot be computed in earthly terms. It is Fardh to forsake the exams, but never the Jumuah Salaat.

UNISA is a non-Muslim institution. They have planned the exams in this way because of the un-Islamic attitude and *fisq* and *fujoor* of most of the Muslim students. Since the Muslim students themselves are not concerned, the non-Muslim authorities of UNISA should not be blamed. Lament over the

depraved and degenerate moral condition of the Muslim students.

The misconduct is not of UNISA. It is that of the Muslim students. Sanctions should be against the Muslim students. In the Akhirah the sanction will be Hell-Fire. It is puerile to lament the conduct of UNISA. Assuming UNISA refuses to budge, what will be the attitude and reaction of the Muslim students? We are sure that they will kick Allah's Law and proceed to fulfil Shaitaan's and their nafs' desire by submitting. They will abandon Jumuah and opt for the world's carrion, and sit for the exams-- and confound Jumuah! This will be the reaction of Muslims students. Now when Muslim students themselves are prepared to abandon Jumuah for the sake of the kufr exams, by what standard of justice should the non-Muslim UNISA be castigated? Those Muslims who are prepared to abandon Jumuah for the exams are the villains in terms of the Shariah, not UNISA.

It is Waajib on the Muslim students to oppose the measure imposed by UNISA –that is, the measure designed to prevent students from Jumuah. But the opposition should not be in the fashion of louts and hooligans. It should not be in the form of *toy toying* demonstrations in the way non-Muslim students conduct themselves. The opposition should simply be to stay away from the exams and attend Jumuah, and come what may.

Since UNISA is a non-Muslim institution, its conduct is not *zulm* (oppression). The action of Muslim students, which will lead to abstention from Jumuah for the sake of the exams, is a massive act of *zulm* against their own souls and against the Shariah.

The 'protest' of the Muslim students should be dignified. They should not resort to any type of action which is akin to

anarchy, insolence, disobedience and rebellion. They should simply inform the UNISA authorities that under no circumstances whatsoever is it permissible to forgo Jum'ah, and that they (the students) will opt for abstention from the exams at that particular time on that Friday.

AMR BIL MA'ROOF WITHOUT FEAR

Rasulullah (sallallahu alayhi wasallam) said: "Proclaim the Haqq even though it be bitter." Regarding the men who execute the noble duty of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil), the Qur'aan Majeed says: "They do not fear the insults of those who insult."

Hadhrat Sufyaan Thauri (rahmatullah alayh) and the Khalifah, Haroon Ar-Rashid were friends prior to the latter becoming the Khalifah. After he became the Khalifah, Hadhrat Sufyaan Thauri terminated his association with Haroon Ar-Rashid. The loss of this friendship was painful to the Khalifah. He, therefore, wrote a letter to Hadhrat Sufyaan Thauri (rahmatullah alayh). When the letter reached Hadhrat Sufyaan Thauri (rahmatullah alayh), he did not handle it with his hands. He opened the letter with a stick. In the letter the Khalifah complained about the termination of the friendship.

In response, Hadhrat Sufyaan Thauri (rahmatullah alayh) wrote: "You misappropriate the funds of the Baitul Maal. You will be questioned in this regard on the Day of Qiyaamah. I therefore refrain from associating with you. If I associate with you, I too may suddenly be apprehended by Divine Wrath."

TAWAKKUL

"If you have perfect tawakkul (trust) in Allah, He will feed you like He feeds the birds. They leave their nests in the morning hungry and return in the evening with their stomachs full."

(Hadith)

If a Muslim cultivates perfect tawakkul (trust) in Allah Ta'ala, and believes with conviction that the Rizq which Allah Ta'ala has ordained for him will reach him and that he will never be deprived of his predetermined share, he will then not ramify his search for Rizq in haraam avenues. His Rizq will reach him comfortably without the calamities which ensue in the wake of the adoption of haraam ways and means of acquisition.

On the contrary, if he is dissatisfied with Allah's apportionment, he will wander from pillar to post like a dog being buffeted, and in the end obtain only what Allah Ta'ala has pre-ordained for him. This is mentioned in the Tauraah and has been narrated by Hadhrat Ali (radhiyallahu anhu).

CONSUMING MUSHTABAH!

(Mushtabah = Doubtful: Hovering between halaal and haraam)

“The heart of the one who consumes doubtful food for forty days, darkens. This is the meaning of Allah’s statement (in the Qur’aan): “In fact there forms a corrosion on their hearts because of what they earn.” Hadhrat Ibn Mubaarak (rahmatullah alayh) said: “Rejecting one doubtful dirham (silver coin) is more beloved to me than giving six hundred thousands dirhams to Sadqah.” *(Imaam Ghazaali)*

Rasulullah (sallallahu alayhi wasallam) said:

"The Mu'min will not attain the rank of the Muttaqeen as long as he does not shun permissibilities for fear of indulging in impermissibilities."

Unfettered indulgence in the permissible things weakens one's spirituality and strengthens the carnal nafs. The ultimate consequence is free indulgence in mushtabahaat (doubtful things), then in haraam. It is therefore improper to always gratify the desires of the nafs even if permissible.

ALLAH - THE RAAZIQ

"There is no living creature on earth, but its Rizq (sustenance) is the responsibility of Allah." (Qur'aan)

"Numerous are the animals which do not carry their rizq on their backs. Allah feeds them and you." (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: "Rizq is sealed, and the harees (greedy one) is deprived." (That is, no matter what he does, he will not gain more than his predetermined amount of wealth.)

It is a belief which is an integral constituent of the validity of Imaan that Allah Ta'ala is the Sole Raaziq (Provider of all man's needs). While this is a fardh (compulsory) belief of every Muslim, or it should be so, this *Aqeedah* (Belief) is confined to lip service. Verbally Muslims say that Allah Ta'ala is The Raaziq, but their practical life betrays the kufr inside their heart. While the belief of Allah's *Razzaaqiyat* (Provi-dence) is on the tongue, it finds no place in the hearts of most Muslims.

YAQEEEN

Bereft of life and spirit, our belief in Allah's *Razzaaqiyat* is the same as the belief of non-Muslims. This becomes manifest whenever there is a clash between the demands of the Shariah and the dictates of the lowly nafs. The haraam avenues for the acquisition of rizq appear easy, tempting and lucrative. On the contrary, the halaal route seems arduous and unpromising. At the juncture of this conflict does it become apparent that the doctrine of Allah's *Razzaaqiyat* is not in the heart. There is no *yaqeen* in the belief which is verbally professed by Muslims.

In view of this belief not existing in the hearts, Muslims resort to a plethora of baseless interpretations to justify the haraam avenue and means which they adopt for the acquisition of their Rizq. If there is life and spirit in our *Aqeedah*, we shall know exactly what course to take in the event of conflict. When a Muslim truly believes in the *Aqeedah* pertaining to Rizq as stated in the Qur'aan and Hadith, he will not be lost in a quandary when a conflict between the opposite forces develop. He will know exactly which course of action to adopt.

When there are two conflicting avenues for the acquisition of Rizq, the one easy, but haraam, while the other one is difficult but halaal, the Muslim will select the correct option only if there is *yaqeen* in his belief in Allah's *Razzaaqiyat*.

SEALED

The Hadith, "*Rizq is sealed.*", has a literal meaning. Rizq is quantitatively sealed. There is no scope for increase nor decrease. The quantitative amount decreed by Allah Ta'ala for every soul long before its appearance on earth remains static. Neither sin and transgression will reduce the quantitative amount, nor will obedience and virtue increase it. The

quantitative amount of wealth is not dependent on intelligence, business acumen, ability, inability, piety, impiety, etc. The 'increase' and 'decrease' pertaining to Rizq relate to barkat (blessing), not to the static quantitative amount.

If for example, Allah Ta'ala has ordained that Zaid will earn R10 million in his lifetime, nothing will increase or decrease it. Zaid is notified by the Shariah of his sealed Rizq which he has to acquire. He is informed of two ways of acquiring his Rizq – a halaal way and a haraam way. He is told that if he adopts the halaal way, there will be barkat, thawaab and Allah's Pleasure. His rand/dollar will procure more and last longer. On the other hand, if he employs the haraam method, his R10 million will be deprived of barkat. He invites Allah's Wrath, and instead of thawaab, there will be athaab. His rand/dollar will be deprived of blessings.

THE LAMP

Allah Ta'ala has created this world as the arena for the conflict between Haqq and Baatil, vice and virtue. He has created Shaitaan and an inherently evil nafs within us. These evil forces have a role to play in the Divine Scheme of creation. Allah Ta'ala created us in this world of sin and misery, and placed in our hands a Lamp of Guidance, the Deen, with which we have to pilot our way through the innumerable obstacles and dangers along our sojourn back Home to Jannat from whence the journey initiated with our noble Ancestors, Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam).

Instead of constantly polishing this Lamp and utilizing it correctly to manoeuvre our way across this earthly wilderness of danger, we extinguish it with sin, transgression, and worse – with baseless interpretation to justify our sin and evil. When there develops a conflict between the opposite forces, for

example, in the sphere of Rizq acquisition, Muslims invariably extinguish the Lamp and adopt the haraam way with the licences of permissibility offered by the ulama-e-soo'. Thus, we find, riba being halaalized and licences of permissibility granted to the myriad of riba banking institutions which are painted with Islamic hues to mislead and con ignorant and unwary Muslims. Even such Muslims who are fully aware of the wrong and corruption of these avenues of Rizq acquisition adopt the way of the masses of Bani Israael who accepted the haraam methods and ways of acquisition despite their hearts testifying to the evil and *hurmat* of such ways and means. Hence, Allah Ta'ala, severely reprimanding such people says in the Qur'aan Majeed: *"They take their Ulama and their Mashaaikh as gods besides Allah..."* Their holy and learned men would fabricate for them permissibilities by way of baseless interpretation. They would halaalize riba, carrion, zina, liquor, and haraam ways of Rizq acquisition. This is the exact malady in which the Ulama, Mashaaikh and Awaamun Naas (general public) of this Ummah are entrapped in today.

DIFFICULTIES

It is vital for success in both worlds to understand that all halaal institutions, ways and means will incumbently be beset with difficulties and hardships. Conscious pursuit of only Halaal for the Sake of Allah Ta'ala is logically unpalatable to the nafs. It is all part of the worldly test for which we have been despatched to earth and commanded to submit to. Rasulullah (sallallahu alayhi wasallam) said: *"The Fire (of Jahannum) is adorned with delights while Jannat is veiled with difficulties and hardships."* He also said: *"This dunya is a prison for the Mu'min and a paradise for the kaafir."*

Thus, difficulties, hardships – trials and tribulations – are necessary corollaries in the process of Halaal acquisition of Rizq. The Mu'min is therefore required to simply shrug off and reject any act, method or institution which is in conflict with the Shariah. It does not behove the Mu'min whose focus is on the Aakhirah to seek an interpretation to water down or to circumscribe or to overcome an ordinance of the Shariah. It is imperative that he understands that regardless of what he does, he will not be able to increase his Rizq even one cent, and regardless of what he does not do, his Rizq will not decrease by one cent. Rizq is predetermined, predestined and sealed.

FACTORS OF FLUCTUATION

The fluctuations in Rizq will be in the sphere of barkat (blessing) and thawaab which will increase and decrease depending on a variety of factors related to our lives, and not only to the way of Rizq acquisition. A man's way of Rizq acquisition may be perfectly lawful. But he may be disobedient to his parents or he may have severed a family tie with a relative, or he may be involved in some other act of transgression, or he may not be fulfilling the rights (huqooq) of the wealth, or perhaps he commits bid'ah or his tongue may be abusive, etc., etc. All these factors have a role in the acquisition of barkat or in being deprived thereof.

The Deeni life of a Muslim is not compartmentalized. All parts of the Deen are cogs in a Machine. If one cog/part malfunctions, the effect permeates the entire Machine. For gaining maximum barakat in Rizq, it is necessary to implement the whole of the Shariah and the Sunnah.

When a Muslim adopts a haraam way of Rizq acquisition he betrays his lack of belief in the Razzaaqiyat of Allah Azza Wa Jal. It is because of his disbelief in the assurance given by

Rasulullah (sallallahu alayhi wasallam) and the Qur'aan regarding Rizq that he feels that he would be deprived of wealth if he refrains from adopting the prevailing haraam ways and means of pursuing money. This disbelief prompts him to deal in *riba*, stolen goods, to commit fraud, deception and generally accept all the *baatil* systems and institutions of the kuffaar for earning wealth. But, due to his disbelief, he fails to understand that despite all the haraam ways and means he will not obtain what Allah Ta'ala has not decreed for him.

DISPOSSESSION

Dispossession in different ways of already possessed wealth is evidence for the reality of pre-ordained quantitative wealth. Calamities such as robberies, major illness costing huge sums, heavy losses, fines by the authorities, taxes, accidents and numerous other ways of financial losses which dispossess a man of the wealth in his possession indicate that such wealth was not decreed in his *Taqdeer* to remain with him for his benefit in this world and the Hereafter. For some reason Allah Ta'ala gave him temporary possession. For example, he chose a haraam way of earning which brought him substantial wealth. The man deceived by shaitaan believes that he has earned all the wealth because he had hated the haraam method.

Meanwhile, Allah Ta'ala allowed him temporary possession so that the love for the haraam money settles in his heart. Allah Ta'ala then afflicts him with a calamity which dispossesses him of the ill-gotten gain. The deprived man now suffers mental agony and depression in consequence of the loss of the object of his love – the haraam wealth. This agony is part of the punishment in store for him. Thus, haraam wealth is a temporary gain of which he will be soon deprived

without the opportunity of benefiting from it. Only the amount ordained in his *Taqdeer* will remain with him.

Muslims should understand and believe in the *Razzaaqiyat* of Allah Ta'ala. Only the ordained amount will remain with them for their benefit. When the understanding dawns that Rizq is sealed, the Muslim will then not bat an eyelid to reject any Rizq acquisition proposal which conflicts with the Shariah.

THE MAA-IDAH OF NABI ISAA (ALAYHIS SALAAM)

“(Remember) When the Hawaariyyeen said: “O Isaa, Son of Maryam! Can your Rabb send down for us a Maa-idah from the sky?” He (Nabi Isaa) said: “Fear Allah if indeed you are Believers.” They said: “We wish to eat from it to satisfy our hearts and so that we know that you have been truthful to us, and so that we become witnesses to it.”

Isaa, the Son of Maryam said: “O Allah! Send down to us a Maa-idah from the sky so that it becomes a festival (Eid) for those of us present and for our posterity, and a sign from You. And feed us. You are the best of sustainers.

Allah said: “Verily, I shall send it down to you. Then whoever among you who is ungrateful thereafter, verily, I shall punish him with such a punishment with which I shall not punish anyone in the worlds.”

The Hawaariyyeen (Sahaabah/Disciples) of Nabi Isaa (alayhis salaam) requested him for a miracle. They asked that a tablecloth laden with food should descend for them from the heaven. When they made this request, Nabi Isaa (alayhis salaam) was extremely perturbed since such a request displayed deficiency of Imaan and a consequence could be the

destruction of those who made the request in the event of them showing ingratitude. Thus, when they made this preposterous request, Hadhrat Nabi Isaa (alayhis salaam) said to them: *“Be contented with the food of the earth which Allah has bestowed to you and do not ask for a Maa-idah from heaven. Verily, if it descends upon you, it will be a decree from your Rabb. Verily, the Thamud were destroyed when they had asked their Nabi (Hadhrat Saalih – alayhis salaam) for a Miracle. They were then involved in a trial which ultimately led to their destruction.”*

Despite Hadhrat Isaa’s *naseehat* and admonition, the Hawaariyyeen persisted with their request. When Nabi Isaa (alayhis salaam) observed their insistence, he removed his woollen cloak, made Wudhu, entered his musalla (cloister of Ibaadat). In his musalla he stood facing the Qiblah with his head lowered with humility, hands folded on his chest and with tears gushing down his cheeks in profusion. When his beard was drenched with his tears, he supplicated to Allah Ta’ala:

“O Allah! Our Rabb! Send down for us a Maa-idah from the sky so that it be an Eid (Day of Happiness) for us—for those present and for our posterity. Let it be a naseehat (good counsel) for us and a Sign from You. Grant us food on it (the Maa-idah), You are the Best of providers.”

Allah Ta’ala accepted the supplication. A huge red tablecloth between two white clouds descended from the sky. One cloud was above and the other one below the Maa-idah. All the people looked in wonder at the descending Maa-idah moving towards them. As the Maa-idah descended, Hadhrat Isaa (alayhis salaam) continued crying. He feared the condition which was attached to the fulfillment of his dua, namely the

destruction of those who will react with ingratitude after having observed this wondrous event.

Whilst the Maa-idah was descending, Hadhrat Isaa (alayhis salaam) continued supplicating: “O my Allah! Make it a rahmat (mercy). O my Allah! Do not make it a punishment. O my Allah! You have fulfilled numerous of my supplications for miracles. O my Allah! Make us grateful unto You. O my Allah! I seek refuge with You from that You are sending it (the Maa-idah) with Wrath and Punishment. O my Allah! Make it a peace and protection, and do not make it a trial.”

Hadhrat Isaa (alayhis salaam) continued with his supplication throughout the duration of the descent of the Maa-idah until it came to a rest in front of him. The Hawaariyyeen and all others present perceived the wonderful fragrance and aroma of the food emanating from the Maa-idah. Such fragrance was never perceived before by any of them. As the Maa-idah came to a halt on the ground in front of Hadhrat Isaa (alayhis salaam), he and the Hawaariyyeen fell down in Sajdah expressing their *shukr* (gratitude) to Allah Ta’ala.

A group of the Yahood witnessing this wonderful event left the scene with envy and wrath. Hadhrat Isaa (alayhis salaam) and his Hawaariyyoon and others sat down around the Maa-idah. A beautiful cloth was covering the food. Hadhrat Isaa (alayhis salaam) said: “Who among us will remove the cloth?” The Hawaariyyoon said: “O Ruhallaah, you are more entitled than us to open the cloth.”

Hadhrat Isaa (alayhis salaam) stood up and made a fresh Wudhu. Then he entered his musalla and performed a few raka’ts Salaat. Then he cried profusely for a long while. He supplicated to Allah Ta’ala for permission to open the Maa-idah (i.e. to remove the covering cloth), and for barkat (blessing) in the food. After his dua he returned and sat at the

Maa-idah. As he removed the cloth he recited: “In the Name of Allah, the Best of Raaziqeen (Providers).”

Among the variety of foods on the Maa-idah was a huge fried filleted fish. Sham’oon, the leader of the Hawwaariyoon, asked: “O Ruhallaah! Is this food from the food of this world or from Jannat?” Hadhrat Isaa (alayhis salaam) responded: “Why do you not derive lesson from what you have seen of the Signs. Refrain from disputing these issues. I fear that you will be punished because of this Miracle.” Sham’oon said: “O Son of the Truth! I did not intend any disrespect.” Hadhrat Isaa said: “What you see is neither food from Jannat nor from this world. It is something which Allah has created in space with his power. Eat with the Name of Allah from that which you had asked for, and praise your Rabb, for He will increase it for you.”

Sham’oon then said: “O Ruhallaah! We love that you show us a miracle within this miracle.” Nabi Isaa (alayhis salaam) said: “Subhaanallaah! Is this what you have seen not sufficient for you that you ask for another miracle?” Hadhrat Isaa (alayhis salaam) then turned towards the fish and instructed: “O Fish! With the permission of Allah become alive as you were.” Allah Ta’ala gave life to the fish. The huge fish moved and became alive. Its scales and fins returned, and it began roaring noises like a lion. Its eyes glowed fiercely. The people were shocked with fear. Hadhrat Isaa (alayhis salaam) said: “What is wrong with you? You ask for a miracle. When your Rabb showed it to you, you detest it. O Fish! With the permission of Allah become as you were.” Once again the fish became a fried fish as it was earlier.

The Hawwaariyoon said: “O Isa! First you initiate the eating. We shall follow you.” Hadhrat Isaa (alayhis salaam) said: “I seek refuge with Allah. All those who had requested the Maa-

idah should begin eating.” However, when the Hawwaariyyon saw that their Nabi abstained from eating, they developed a fear. They thought: Perhaps the Maa-idah has descended with Wrath and eating will result in their disfigurement. Thus they abstained. When Nabi Isaa (alayhis salaam) observed their attitude, he invited the poor and the sick, and ordered them to eat and praise Allah Ta’ala. 1,300 persons ate on this first occasion. Despite having ate to their satiation, there was no decrease in the food on the Maa-idah.

DISSOLUTION OF BUSINESS PARTNERSHIPS

In these times, the dissolution of partnership businesses almost always culminates in mutual hatred, malice and lasting disruption of family relationships which extends to the children of the former partners. Millions of rands are squandered in legal fees and in the end all parties are the losers because they or one of the parties refuse/s to abide by the Shariah.

According to the Shariah, the dissolution of a partnership business is a simple procedure provided that the partners are honest and have some fear for Allah Ta’ala. A partnership is dissolved by agreement of the partners or by any one partner unilaterally terminating his partnership. Termination of partnership requires only a verbal declaration to this effect. Just as Talaq comes into effect with a verbal statement, so too is the dissolution of a partnership valid with a verbal profession of termination.

When the partners or any one of them desire/s to dissolve the partnership (*Shirkat*), it is preferable that they meet and discuss the details of winding up the business. This they should do prior to the actual act of dissolution to ensure that

the winding up and distribution of the assets are executed in an amenable and equitable manner without acrimony and dishonesty.

The rights of partners permeate every single item of the assets in the business, whether it be the cash, stock-in-trade, book-debts, equipment, fixtures, vehicles, etc. No one has a priority or preemptive right over any particular asset. When it has been finally decided to end the partnership, then it is imperative to immediately and physically make an inventory of all the assets. If this requires discontinuing trading for a couple of days to effect a thorough stock-taking, then it will be Waajib to do so. Many huge business firms close for a day or two for stock-taking. Stock-taking for terminating a partnership is Waajib.

If a partner announces his termination of partnership, it is not permissible for him to continue trading with the assets of the other partners without their consent. Their consent too is invalid prior to stock-taking. If it is decided to finally liquidate the business and cease trading, the decision will be valid and lawful only if all the partners are agreeable. If a partner rejects liquidation, it will be Waajib to assign to him his share of the assets. Consider the example of two partners each one having a 50-50 share. One partner has no right to liquidate the business. While he may cease trading thereby compelling the other partner also to cease trading operations with the stock, he cannot unilaterally liquidate the business. Each one has to physically take possession of his 50% share of all the assets. That means 50% of the cash, 50% of the stock, 50% of the fixtures and fittings, 50% of the vehicles and 50% of everything the business has.

A partner cannot insist to be paid in cash for his share. He may sell his share of the assets to his partner at a mutually

agreed price which will be paid according to a mutual agreement. If the other partner refuses to buy, he may sell his share of the assets to an outsider. This does not mean selling his 50% shareholding in the partnership and becoming a partner in the profits and assets of the business. Such a sale is *baatil* (null and void). Furthermore, a partnership cannot be transferred. An outsider can become a partner only by agreement with the existing partner. The owner of the assets (the partner who withdraws from the partnership) will have to physically uplift and remove his assets if the other partner refuses to buy.

If one of the two partners decides to quit, he does not have the right to demand for his share a price which is determined by the value of the business if sold as a going concern. For example, the assets in the partnership business have a real value of R1 million. However, if the business is sold as a going concern, it could be sold for R5 million. The withdrawing partner cannot demand that he be paid R2.5 million for his half million assets if the other partner refuses to pay this price. The price has to be fixed by mutual agreement. Not even the market value is the determinant. Either the withdrawing partner uplifts his share of the assets or a mutual agreement is made for the other partner to purchase the assets at a mutually agreed price, whatever that price may be.

If the kuffaar law is enlisted as is the case nowadays, the court will make a determination with regard to the value of the business as a going concern. It is haraam to make such claims. Such money awarded by a court is haraam. The partner guilty of such usurpation will carry the burden with him into the grave and from there into Jahannum.

The partners when ending their partnership have to conduct themselves like intelligent Muslims. They should not lose sight of the Ultimate Reckoning in Allah's Court on the Day of Qiyaamah. There will have to be a large measure of mutual understanding and some give and take. For example, while the rights of the two partners have equal status in a vehicle, the vehicle cannot be physically split into two. Either the one partner purchases the vehicle for a mutually agreed price or the vehicle is sold to an outsider. The cash will then be split 50-50 (i.e. in this example where there are two equal partners).

They should proceed similarly with all such assets which are indivisible.

In simple terms, at dissolution, the partnership carcass must be evenly split in two with each partner taking his half and doing with it as he pleases. Any measure in conflict with the Shariah adopted to divide the carcass will render it haraam carrion – just as haraam as the carrion chickens.

THE SANCTITY OF AR-RAHM

Q. A man has severed all ties with his father and brothers because his stepmother had spread some nasty stories about him. He accuses her of having humiliated him with her lies. As a result of a particular incident which had given rise to the problem, the man no longer visits his father's home and he has refused his stepmother permission to visit his home. Is he justified for severing all relationship with his father and other members of the family on the basis of the lies and nasty things his stepmother spoke about him? Or does he fall in the category of breaking family ties?

A. The parental bond is sacred and extremely lofty. Regardless of any injustice and oppression of parents, it is haraam for a child even if he/she is 100 years old, to sever ties with his/her father and mother even if she happens to be his/her stepmother. Most people fail to understand that a stepmother notwithstanding her nastiness and injustices remains in the category of a mother. By virtue of her marriage with the father, her status is elevated to the rank of motherhood. Rasulullah (sallallahu alayhi wasallam) said: *“Among the loftiest acts of piety is that a man be kind to the family of his father’s friends after his (the father’s) death”*. In this Hadith, Rasulullah (sallallahu alayhi wasallam) does not confine kindness to parents or to the friends of parents, but extends it to the family of his father’s friends. During the father’s lifetime, the order of this Hadith has greater applicability.

The distance which this Hadith goes in order to emphasize the sanctity of family ties should be adequate for a Muslim with some intelligence and a little fear of Allah in his heart. The father’s best ‘friend’ is his wife – the stepmother who this man is shunning and grossly disrespecting. When a person honours his stepmother, he in fact honours his father, and when he honours his father he gains the thawaab of a Maqbool Hajj.

If a father or a mother spreads false rumours about their children –there are such stupid parents who are impelled by ignorance and malice to slander even their own children – Allah Ta’ala will deal with them. But children have absolutely no right to react or retaliate in any way whatsoever which will cause distress to their parents. This man who has severed ties with his father, stepmother and family must understand that as long as he continues with his *Qata’ Rahmi* (severance of family ties) neither his Fardh nor his Nafl acts of ibaadat are

accepted by Allah Ta'ala. Furthermore, the episode of the senior Sahaabi, Hadhrat Alqamah (radhiyallahu anhu) is a sombre warning for all those who rent asunder family ties – they are in danger of leaving this dunya without Imaan. May Allah Ta'ala save us all from such a terrible calamity. We did narrate Hadhrat Alqamah's story in *The Majlis* some time ago. Insha'Allah, it shall be printed again to provide *ibrat* (a sombre lesson) to those who cause hurt and displeasure to their parents, including their stepmothers.

Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: *“Ar-Rahm (the personification of Family Relationship) hangs on to the Arsh of Allah saying ‘Whoever maintains me, Allah will maintain him (or her), and whoever cuts me asunder, Allah will cut him (or her) asunder.’”* Rasulullah (sallallahu alayhi wasallam) also said in this regard: *“He who wishes that his rizq (sustenance, earnings, money) be increased, should maintain family ties (i.e. be kind and honourable to family members.).”* Explaining Islam's concept of *Kindness to the Family*, Rasulullah (sallallahu alayhi wasallam) said that kindness to family members means to be kind to the family even when they are unkind to you.

It is the Waajib obligation of this man to cast off his pride and to restore good relationship with his father, stepmother and all the other family members with whom he has severed ties. He should not wait for the advent of Maut, Qabr and the Aakhirah when it will be too late to regret and repent.

THE HEART'S DARKNESS

“There are three signs of the darkness of the heart:

1. Lacking fear for commission of sin
2. No inclination for obedience

3. Naseehat (admonition / advice) having no effect.”

(Hadhrat Abu Turaab Bakshi)

GHEEBAT, NAMEEMAH, BUHTAAN

Rasulullah (sallallahu alayhi wasallam) said:

“The worst of Allah’s servants are those who walk about with gossip. They create dissension between lovers (husband and wife – brother and brother).....”

If a statement about a person is true, but if he/she comes to know about it he/she will feel hurt, then such a statement will be called *gheebat* if said in his/her absence. Example: You saw someone committing a sin, then you narrate this to another person. This statement, despite being true is *gheebat* which is a major sin. The punishment for *gheebat* in the Qur’aan and Hadith will be forced-eating of human **carrion meat** of dead human bodies, not ‘halaalized carrion chickens’!

If there is a valid reason for narrating the hurtful statement, it will not be sinful ‘*gheebat*’. Example: You have a relative who takes drugs and he proposes marriage for a pious girl who is your friend. The parents of the girl ask you for a reference. You inform them that the boy is a drug addict. Although this statement is technically ‘*gheebat*’ it is not sinful, for you are merely discharging an incumbent obligation by stating the truth to save another Muslim from falling into a dangerous pit.

If the statement you make behind someone’s back is false, it is termed *buhtaan* (*slander*) which is worse than *gheebat*.

THE DANGER OF VACCINATION

By Barbara Loe Fisher

She is just 16: the intelligent, lively girl from Kansas, who was a high school gymnast and cheerleader and got straight A's until, in 2008, three Gardasil shots changed her life and she became one more Gardasil reaction statistic.

Today, Gabrielle never knows when she will be back in the hospital emergency room. Diagnosed with inflammation in the brain and body, the brain seizures won't stop. She has had strokes. The right side of her body is weakened. She is in almost constant pain. Gabi has developed lupus now. Her doctor says she could die.

Fast-Tracked Vaccine

Gardasil vaccine was fast tracked to licensure by the Food and Drug Administration in 2006. It contains genetically engineered virus-like protein particles (VLPs) and aluminum, which affect immune function. The exact mechanism of protection is unknown and the vaccine has not been evaluated for the potential to cause cancer or be toxic to the genes. It is a vaccine that, by the summer of 2009, already caused more than 15,000 thousand reports of vaccine reactions, including more than 3,000 injuries and 48 deaths....

NVIC News July 15, 2009

THE DIVERGENT WAYS

Hadhrat Abu Muhammad Marozi (rahmatullahi alayh) said: “Due to five attributes Iblees became accursed and wretched. (1) He refused to confess his sin (2) He did not regret his sin

(3) He refrained from self-reprimand (4) He abstained from repentance (5) He lost all hope in the mercy of Allah.

In contrast, Hadhrat Aadam (alayhis salaam) became fortunate and elevated because of five attributes: (1) He acknowledged his error. (2) He expressed profound regret (3) He upbraided himself (4) He immediately repented (5) He did not despair of the mercy of Allah Ta'ala."

The Mu'min knows which of these two ways to adopt. His way is the way of Hadhrat Aadam (alayhis salaam). Hadhrat Haatim Asamm (rahmatullahi alayh) said: "When you have committed a sin, hasten to repent and refrain from presenting excuses (to justify the sin). Justification (of the sin) is worse than the actual sin which was committed."

CALAMITY OF A POLICEMAN

WHENEVER A policeman or tax collector or some security officer would pass near to Hadhrat Sufyaan Thauri (rahmatullah alayh), he (Hadhrat Sufyaan) would fall into Sajdah and supplicate: "Shukr unto Allah Ta'ala who has not made me a policeman or a tax collector." Then he would comment to his associates: "When you see a person apprehended by afflictions, and who will be rewarded by Allah for his patience, then you seek protection from Allah Ta'ala from the hardship in which this person finds himself. However, when you pass by a *zaalim* (such as a policeman or tax collector) who will be punished for his calamity of sin, then you do not seek aafiyat (protection) from Allah Ta'ala?"

Generally when people see others in unfortunate and difficult circumstances, they ask Allah Ta'ala for protection despite the fact that the afflicted ones who are saabir (patient) will be rewarded abundantly. On the other hand, while an oppressor

such as a policeman, tax collector or government official is afflicted with a great calamity, viz. the calamity of oppression and sin, for which he will be severely punished, no one supplicates for protection and safety since they are oblivious of the calamity of sin in which the zaalim is entangled.

NASEEHAT FOR A ZAALIM

One Friday, Hadhrat Ka'b Ahbaar (radhiyallahu anhu) observed a man committing *zulm* (an act of injustice/oppression) on someone. Admonishing the *zaalim*, Hadhrat Ka'b said: "You commit zulm on people even on this great Day which will be the Day of Qiyaamah, and it was the Day when your father, Hadhrat Aadam (alayhis salaam) was born!"

CONVERSATION AFTER ISHA'

"Hadhrat Abu Barzah Aslami (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) detested sleeping before Isha and speaking after Isha."

Commenting on this Hadith Mullah Ali Qaari says:

"This discussion deals with such talk which is prohibited after Isha' Salaat. The reference here (in the Hadith) to detestable talk is to such conversation which is (normally) permissible. As far as haraam conversation is concerned, it remains haraam at all times, not only after Isha'." (Umdatul Qaari)

It is because of the detestation for conversation after Isha' that it is Mustahab to delay Isha' Salaat until one third of the night has passed. Commenting on this fact, *Badaaius Sanaa'* states: "If Isha' is performed early during winter, people will generally indulge in futile conversation after the Salaat

because people usually do not go to sleep before one third of the night has passed on account of the long nights (of winter). Thus they will indulge in futile talk as is their habit, and this is forbidden. Furthermore, it is best that a person's Book of Deeds (for the day) closes with worship than with sin (such as indulgence in futile talk).

All acts of futility even if permissible at other times, are prohibited after Isha' Salaat. The Qur'aan Majeed in several aayaat emphasizes that Allah Ta'ala has created the night for rest and sleep. The night is not for indulgence in futility and nonsensical activities. Squandering the time with friends, fishing, sport and idle conversation are not permissible.

Deeni activity as well as beneficial worldly activity are permissible after Isha'. The night is also the right of the wife and the family. Conversation with the wife and children after Isha' is excluded from the prohibition. Commenting on the practice of idle conversation after Isha', Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"According to the Hadith conversation after Isha' is prohibited and Makrooh. This was my belief even during my student days. However, I did not at that time understand the harm of this prohibition. But, now, Alhamdulillah, I have developed such an aversion (for conversation after Isha') that, in all truth, if someone after Isha' comes and even stands in front of me, anger overwhelms me so much that I feel like putting a bullet through him. This is the effect of the *suhbat* (companionship) of the illustrious seniors."

THE GLITTERING SUNNAH

The Sunnah of Rasulullah (sallallahu alayhi wasallam) is the Divine Path ordained by Allah Ta'ala for *amal* (practice). It is

not permissible to displace, discard or alter the Sunnah regardless of the *Fiqhi* (*Juridical*) status of the rules. Whether Sunnat or Mustahab, it is incumbent to act in accord with every such act. This is the glittering way of the Sahaabah and the Salf-e-Saaliheen.

It was the practice of the Sahaabah to abstain from consuming the meat of an animal which was slaughtered away from the Qiblah regardless of the *Fiqhi* classification of halaal in consequence of the recitation of the Tasmiyah and correct severance of the four neck-vessels. The Sunnah has been ordained for practical expression by Muslims. The purpose of the Sunnah is not assignment to the *kutub* (books of the Deen).

Thus, it is essential to understand that when haraam factors contaminate even a halaal product, it becomes incumbent to abstain. In terms of this principle of the Shariah it is highly unbecoming of Muslims to consume such eggs which are the products of horrendous brutality. Muslims are people of Imaan who are supposed to regulate their lives with lofty morals to cultivate spirituality. We are not expected to conduct ourselves like kuffaar and like beasts who fail to understand the meaning and effect of filthy carrion, effects of brutality, doubtful items and halaal/tayyib food.

EVEN THE EGGS ARE BRUTAL FILTH

Boskop Layer Chicks is South Africa's third⁰ largest producer of eggs of brutality. The media has reported that every week this egg producer dumps 70,000 male chicks in an empty farm dam to die. The helpless day old chicks take up to five days to horribly perish as a result of starvation and suffocation. Tens of millions of male chicks have been brutally murdered in this way over the years by this producer

of eggs. It should be understood that all egg-producers practise the same system of brutality to eliminate male chicks because they are “economically worthless” since they do not lay eggs. Woolworths and Pick ‘n Pay have banned the eggs of this producer and will no longer stock these products of brutality.

The following account graphically illustrates the systematic brutality practised by the broiler hen egg industry:

“Along with defective and slow-hatching female chicks, the U.S. egg industry trashes 250 million male chicks as soon as they hatch because roosters don’t lay eggs. Instead of being sheltered by a mother hen’s wings, the newborns are **ground up alive** or thrown into trashcans where they slowly suffocate on top of one another, peeping pitifully as a human foot stomps them down to make room for more chicks.” -- United Poultry Concerns, Inc, U.S.A.

Every Muslim can understand and will acknowledge that Islam has absolutely no relationship with this cruel egg industry which perpetrates such horrendous brutality to produce eggs. It is never permissible for Muslims to consume eggs of such brutality. The whole satanic system of killing chickens for meat consumption and brutally exterminating millions of day-old chicks in the egg-production system are haraam. A haraam system does not produce halaal eggs. It is the incumbent obligation of Muslims to abstain from consuming these satanic eggs. The alternative is ‘free range’ eggs. And, if ‘free range’ eggs are unavailable, the alternative is to consume any of the abundant varieties of halaal food.

THE MAYYIT'S ESTATE – THE FIRST CONCERN

The custom which is universally prevalent after burial of the mayyit (deceased) is involvement in futility and even frivolity. The family members assemble at the home of the deceased for some feasting, crying, perhaps even wailing, discussing the exploits of the mayyit, and some even for *gheebat*. In the variety of activities in which the family members engage, the first and foremost *Waajib* act commanded by the Shariah is disregarded with wanton neglect and even disdain. Attendance to the estate – the assets – of the mayyit is not accorded the least bit of attention although this is the first compulsory obligation after burial.

This neglect perpetrated by 99.9% of the people invariably leads to misappropriation of the mayyit's assets, usurpation, defrauding, and denial of the correct shares which Allah Ta'ala has apportioned for the heirs. In almost all cases of such flagrant disregard of the Shariah's command, the consequences are heart-rending and vile in the extreme. After some time has lapsed without proper accountability and division of the estate in accordance with the Shariah, the heirs – brothers and sisters – mother and children – aunts and uncles, etc. become life-long enemies, each one accusing the other of having usurped his/her rightful share of inheritance.

The prime culprits usually in fiascos of this type are the mayyit's sons who operate and manipulate the mayyit's business and assets as if they are the sole owners. Nothing is recorded. No agreement is made with the other heirs. The daughters are generally ignored, and the sons continue with the business as if they have become the sole owners. The estate is allowed to drag on indefinitely until ultimately the issue becomes confrontational. Then commences the long

uphill battle of acrimony, accusation, counter-accusation, even violence and kuffaar-court actions to resolve an Islamic issue with kuffaar law. When this stage of corruption is reached, the adversaries, despite professing to be faithful Mu'mineen, see only kuffaar law as their succour. In so doing, they move directly into the glare of Allah's Decree: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

There is a glut of cases of this sort of misery. Whenever Muslims do not submit to the directives of the Shariah, the inevitable consequences are misery, animosity and even life-long disruption of very close family ties. Brothers become enemies to one another; brother becomes the enemy of the sister; mother becomes the enemy of her children; grandchildren become the enemies of their seniors who had perpetrated the corruption in the first instance. Muslims – close family members -- are squandering millions of rands in legal fees fighting one another in the courts for the carrion of the world. All the noble and lofty ideals produced by blood ties are eliminated. Observers viewing the scenario from outside are aghast and could be forgiven for doubting the legitimacy of those clawing at each other in their homes and in the courts to lay their hands on the rotting meat of this dunya. If an observer concludes that those fighting each other over inheritance issues are perhaps the illegitimate offspring of the deceased, he could be forgiven because true blood brothers and blood sisters do not or are not supposed to conduct themselves with such vehement acrimony and intense animosity as heirs do for the acquisition of money.

What is the duty of the heirs? After the mayyit has been buried, the first duty of the senior members – usually the adult sons – is to make a detailed meticulous inventory of the mayyits assets –all his assets – even the shoes and the

unwashed pair of socks he was last wearing. Every item of the estate has to be recorded. It is essential to understand that every heir's right pervades every single item in the estate of the mayyit. There is not a single heir, male or female, who has the right to claim a specific item in the estate. Since the rights of all the heirs are related to every item, the division of the assets will have to be with understanding, give and take – with compromise – as is expected of Muslims who have some fear of Allah Ta'ala in their hearts. The heirs are not expected to behave like cats and dogs. They are expected to act responsibly with bigness of heart as is expected of Mu'mineen.

After returning from the Qabrustaan (graveyard), instead of assembling for refreshments and nonsensical conversation, the male heirs and even the female heirs, if they are not ghair mahram, should immediately commence with the work of the inventory. Not an item should be excluded. The emphasis is more on a physical stock-taking of the business assets. The stock and other assets in the shops and factories must be accurately listed. In fact, the stock-taking has to be 100% genuine, unlike the estimates which are prepared for tax purposes.

The male heirs who are in charge of the business of the mayyit should understand that it is *haraam* for them to continue business operations without an agreement with the other heirs. Every heir has his/her proportionate ownership in every item of the stock, equipment and vehicles, etc. which had belonged to the mayyit. The ownership of the heirs is established simultaneous with the death of their father/relative. It is therefore not permissible for any heir to utilize any asset of the estate without a proper agreement having been made.

If those in charge of the business continue to trade without any agreement with the heirs, they are guilty of usurpation of the assets of the heirs. This happens in 99.9% of cases in which the mayyit leaves behind a business. The trading continues for years and sometimes for even decades. At such a stage more than one generation of heirs become entangled in an almost insoluble mass and mess from which amicable extrication is a virtual impossibility.

One very important fact which all heirs should take note of in a case of such usurpation of assets with which some of the heirs continue the operation of the business, is that despite the usurpation, all future profit yielded by the business belongs to those who operated the business. The future profit, that is, after the demise of the mayyyit, does not form part of the estate. The rights of the heirs are related to only the assets which the mayyit had left, not in future profit acquired from the usurped assets. The usurpers will have to face the Reckoning in the Divine Court for their usurpation – for having utilized the assets without the consent of the owners.

An extremely contentious issue due to ignorance and greed develops when the usurper heirs have to pay the other heirs for the assets they had utilized without consent. The usurpers invariably claim that the value of the assets on the day of demise has to be paid while the other heirs claim the current value. The heirs are entitled to demand that the usurpers pay their share with tangible assets. For example, if the business assets comprised of groceries, and the estate is finalized only after five years, the heirs can claim that their share of the groceries be paid in groceries. The usurper heirs may not argue that they will pay whatever the value of the groceries was five years ago at the time of demise. Either they have to pay with groceries or make a reasonable settlement which is acceptable to the heirs.

If the usurper heirs had utilized the gold coins of the mayyit, they have to pay the other heirs in the form of gold coins. They will have to buy gold coins at today's price and pay the heirs therewith. The value of the coins five years ago has no validity. There are therefore three options to settle the usurpation: (1) Pay in the form of tangible assets (2) Pay the current value of the assets (3) Arrange a compromise settlement acceptable to the aggrieved heirs.

Usually the mayyit's vehicles are appropriated and misappropriated by the sons who utilize the vehicles to the exclusion of the daughters and other heirs. This issue should be resolved the very day of demise, immediately after burial of the mayyit. A price mutually agreed on should be fixed for the vehicles. Whoever among the heirs desires to retain the vehicles will have to pay the price minus his share. The cash should then be divided among the heirs in accordance with the law of Inheritance. It is haraam for any one heir to simply take possession of a vehicle and utilize it for himself to the exclusion of the others. The heir purchasing the vehicle/s may arrange to pay the other heirs in instalments. It should however be remembered that all dealings have to be by mutual co-operation and agreement. An heir by virtue of his seniority has no right of imposing his will and decision on the other heirs. It should be expected and accepted that there will have to be a degree of compromise in the process of physically dividing the assets. Most assets cannot be physically divided into bits and pieces. For a successful settlement in this area, the attributes of Imaan play a prominent role. We are not expected to behave like animals and such persons who have no belief in the Aakhirah and the Reckoning in the Divine Court. When distributing the assets, always bear in mind the following advice and promise of Rasulullah (sallallahu alayhi wasallam):

“I guarantee a (special) palace in the middle of Jannat (i.e. the prime site in Jannat) for one who abandons a dispute despite him being rightful (in his claim).”

The score of the household furniture, crockery, cutlery and the mayyit's clothing, etc. should be settled on the very day of the demise. The distribution of these items should be effected by physical division of the various items into lots of approximately equal value, or individual articles should be sold to heirs who wish to acquire such items or by compromise settlement.

It is of great importance to understand that gifts made by heirs of their shares or waiving of their rights are not valid prior to taking physical possession of their respective shares of the assets. Thus, if an heir makes a 'gift' of his/her share of the assets, such gift will not be valid. The heir still retains his/her right. He/she should first be given physical possession of his/her share of the assets. Thereafter, the heir may decide what to do with the assets.

Many people simply donate the mayyit's clothes to charity. This is not permissible. If all the adult heirs unanimously decide to make a donation of the clothes or of any specific item, then too the rule of possession is essential. The garments should be physically divided into lots and handed over to the heirs. Thereafter they may donate whatever they wish and to whomever they wish. It is impermissible for an heir to canvass the others and to induce them to donate any part of their assets to charity, etc.

The shares of minor (nabaaligh) heirs have to be compulsorily held in trust until they are of discerning age capable of handling their own finances.

This discussion is a brief outline of the action which should be taken by the heirs immediately after burial. An inventory of all the assets immediately after burial is *Wajib*. All other related issues –and there are many – should be solved and settled with the guidance of Ulama who are experienced in the matter of Inheritance.

Usurpation of the assets of heirs is akin to the crime of murder for which ‘everlasting’ punishment in Jahannum has been threatened.

THE EFFECT OF FOOD

Once a group of Sayyids visited Hadhrat Ahmad Harb (rahmatullah alayh). He received the guests with great honour. While Hadhrat Ahmad Harb was entertaining his guests, his son passed by with some friends near to the guests in a very shameful manner. He was playing a guitar and singing. Hadhrat Ahmad Harb was extremely embarrassed by the behaviour of his son. He said to the guests: “Overlook the disrespectful conduct of this child. My neighbour was the friend of the king. The king had sent some food to my neighbour. On his insistence, I also ate of the food. That food was mushtabah. My son was conceived that very night.”

Haraam and Mushtabah (Doubtful) food has far reaching consequences on the morality of the consumer. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that abstention from one mushtabah dirham (a silver coin) is superior to contributing 600,000 dirhams to charity. A person who is careless of the food he ingests shall not attain the ranks of piety.

ASSOCIATION WITH THE POOR

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): “O Aishah! If you desire to live with me in Jannat, then associate with the poor and refrain from the company of the wealthy.”

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) narrated that a Nabi once supplicated to Allah Ta’ala: ‘O Allah! How shall I know that you are pleased with me?’ Allah Ta’ala revealed to him: ‘The sign of My Pleasure is the pleasure of the Fuqara and Masaakeen. If they are pleased, then understand that I too am pleased with you, and if they are displeased with you, then remember that I too am displeased with you.’”

CONSCIENCE

Rasulullah (sallallahu alayhi wasallam) said:

“Sin is that which agitates your nafs (conscience), and you dislike people becoming aware of it.”

The intrinsic capacity of the conscience agitating in human beings in general, whether Muslim or non-Muslim, is a natural guide for steering man along the path of rectitude. This capacity has been eliminated almost in entirety in non-Muslims due to the aberration of kufr. As far as the people of Imaan are concerned, this inherent capacity which enables the Mu’min to distinguish between Haqq and Baatil, vice and virtue, right and wrong, is alive and functioning in different degrees of efficacy. Those who have adopted a kuffaar lifestyle of immorality in total forgetfulness of the purpose of life and the reality of the Aakhirah, suffer very little pangs of conscience when they indulge in haraam and baatil – in fisq and fujoor.

Muslims who have not smothered into extinction their intrinsic conscience with sin and transgression, will always be guided by the intrinsic spiritual guidance of their conscience. When the *Baatin* (the soul) is constantly polished with Thikrullaah and obedience, the Mu'min's conscience is alive, diligent and vibrant. Whenever anything is in conflict with the Shariah, the conscience of the Mu'min immediately recoils, becomes agitated and sends up warning signals. Thus a person says: 'It bothers my conscience'. This internal agitation is a wonderful bestowal of Allah Ta'ala. By means of this inner warning light which glows when confronted by *haraam*, *mushtabah* and *baatil*, the Mu'min is able to save himself from the calamity of transgression and Allah's Displeasure.

If the conscience has been kept alive and radiant, then even if a Mu'min is unaware of the *mas'alah*, whether an act is permissible or not or whether it is doubtful or futile or worthy of abstention or participation, he will be rightly guided by his conscience even if he does not submit the act for rumination. The agitation of the conscience is an automatic reflex action. The Rooh (Soul) is a lofty spiritual substance of the highest worth. If it has not been darkened and corroded with spiritual pollution, it will necessarily agitate at something which is negatory of *roohaaniyat* (spiritualism), or in conflict with the Shariah or futile and of no benefit.

Now when the conscience agitates and there is no spiritual guide or a true Aalim who could guide one, the agitation of the conscience will be a sufficient yardstick for gaining a fatwa. Hence, Rasulullah (sallallahu alayhi wasallam) said: "*Seek a fatwa from your heart.*" A healthy heart adorned with the attributes of Imaan will not fail to transmit the correct fatwa to save one from indulgence in acts which are negatory of Allah's Pleasure. So if your conscience tells you that an act is *haraam* or *mushtabah*, and you are unable to obtain the

advice of a true Aalim, then do not extinguish the light of guidance and the fatwa of your heart. If you have no nafsaani agenda to pursue, the fatwa of your heart will always be correct.

THE STATUS OF ILM

This *Ilm* (Knowledge) of the Deen, is a celestial *Ilm* of utmost reverence. The fountain of *Ilm* is the Qur'aan. It is therefore called *Ilm-e-Wahi* (the Knowledge of Revelation). Disrespect to this *Ilm* shown by students have far reaching damaging consequences on their grasp and understanding of the inner and transcendental realities and subtleties of *Ilm-e-Deen*.

Once while Hadhrat A'mash (rahmatullah alayh) was imparting lessons in Hadith, a student laughed. Severely reprimanding the student, Hadhrat A'mash said: "*You are in the pursuit of Ilm, but you laugh!*" He forthwith expelled the student from the *dars*, and for the next two months he severed ties, refusing to speak to him.

After Hadhrat Sufyaan Thauri (rahmatullah alayh) had discontinued his Hadith classes, the people clamoured much and desired to know the reason. He said: "By Allah! If I know that any of you desires to acquire Ilm only for the Sake of Allah Ta'ala, then I would go to his house to teach him. I would not encumber him with the inconvenience of coming to me."

Once someone asked Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh): "Why do you not sit on the platform of Dars to teach us Hadith?" Hadhrat Uyainah replied: "I do not

consider any of you to be qualified to acquire the knowledge of Hadith.” Hadhrat Sufyaan Ibn Uyainah (rahmatullah alayh) was giving practical expression to Rasulullah’s warning” *“He who imparts Ilm to an unfit person is like one who garlands pigs with gold and silver.”*

Students of the Madaaris should reflect on these conditions of the true Ulama and their admonition. Scale yourself and your *a’maal* on the standard of their admonition, and daily reflect and do soul-searching to ascertain if any hue of *Ilm* is visible in your eyes, on your tongue, your deeds and thoughts.

THE LEGAL DONKEY

In Islam the essential requisites for transacting and contracting in bilateral dealings are *Aql (sanity)* and *Buloogh (adulthood)*. The trade and commercial transactions of only sane adults are valid in Islam. The transactions of minors (under 15) and insane persons are not valid in the Shariah. Thus, if an insane person or a child sells any of his possessions, the sale will not be valid.

All *huqooq* (rights and obligations, responsibility and liability) of the transactions and contracts devolve squarely on the parties who transact or enter into a contract. The consequences of the transactions devolve fully and in entirety on the parties of the contract. Thus, a dead man or an animal or a stone or a child or an insane person cannot be made a party to a contract. Liability does not settle on these persons and on inanimate objects.

However, in the western capitalist system, there is an irrational, absurd and downright fictitious concept described ‘a legal person’ or a ‘legal entity’. For better comprehension we shall refer to this conceptual legal ‘person’/entity as a

‘legal’ donkey. This donkey has absolutely no real existence. It is a figment of the imagination of riba-drunk capitalists who have invented this fabrication for the sole purpose of attracting capital (money) from the masses at large.

In order to entice the masses to invest in a venture, there has to be a powerful incentive. That incentive is the hallucinated legal donkey which is a scrap of paper to which the capitalist system assigns rights, obligations and liability. In a partnership venture contracted with the legal donkey, the human partners (the investors/shareholders) are absolved of all liability. If the venture busts and goes bankrupt, the partners/shareholders who had derived the benefit which the legal donkey had offered, are not held liable for the debts. The creditors have to write off the debts as losses for the simple reason that the legal donkey in whom contractual capacity was invested by the capitalist order, is a figment of the imagination, hence no one can hold it liable or extract anything from the abstract donkey in the minds of the capitalists.

While Islam does not recognize the legal donkey forgery designed for absolution of the debts of the shareholders, there are some misguided ‘scholars’ – molvis and sheikhs and even secularists with a smattering of Islamic knowledge – who have been desperately struggling to give Islamic recognition to the fictitious donkey. They are at pains to introduce this capitalist concept into the Shariah. In so doing, they betray the superficiality of their knowledge and the corrupt motives for the effort to give Shar’i legality to the legal donkey fiction.

These miscreant ‘scholars’ who seek Qur’aan and Hadith basis for the capitalist donkey fiction, are like the donkey – real physical donkey which Allah Ta’ala mentions in the following aayat:

“The example of those upon whom the Tauraah was loaded, is like the donkey on which books have been loaded.”

(Al-Jumuah, aayat 5)

In this aayat, the Qur’aan Majeed compares the scholars of the Yahood to a donkey. The Tauraah (the Shariah of Nabi Musaa – alayhis salaam) was entrusted to the Ulama of the Yahood. Instead of implementing its commands, they tampered with it, mutilated its Ahkaam, distorted its meanings, and subjected it to baseless and false interpretation to gratify their worldly motives. Just as a donkey carrying a load of books is bereft of understanding and does not appreciate the treasure of Knowledge loaded on its back, so too are these scholars like donkeys. They neither appreciate nor correctly understand the Divine Shariah, hence they abortively labour to introduce donkey concepts into the Fabric of Islam. In the process they resort to hallucination, imagination and false interpretation which evince mockery from even children who are on the verge of intelligent reasoning.

All molvis and sheikhs who have betrayed Islam and the Ummah by bartering away the Shariah from platforms such as the shariah boards of riba banks, and those who have destroyed Muslim inhibition to haraam by legalizing the meat products, even pork, of the kuffaar establishments, and those who seek to legitimize *qimaar* (gambling) ventures such as insurance, etc., are like the donkey on which books of knowledge are loaded. It is precisely for their donkey mentality that they panic when they are admonished and their wrongs are pointed out to them. They behave like wild donkeys when *naseehat* is offered. Describing such donkeys carrying books of knowledge, the Qur’aan Majeed states:

“What is the matter with them – (what makes) them turn away in aversion from naseehat (admonition) as if they are wild donkeys fleeing from a lion?”

Yes, this is their reaction when the Haqq stares them in the face. When the Haqq is flung at those who believe in the legal donkey fiction, then they display donkey mentality, and flee like wild donkeys from the lion (from the Haqq). Indeed they all are donkeys!

CALAMITY OF A HARAAM GAZE

Hadhrat Utbah Bin Ghulaam (rahmatullah alayh) was among the senior Auliya. He is regarded as among the people of spiritual excellence. After he had passed away, someone saw him in a dream. Half of his face was black. When asked the reason for this calamity, he explained:

“During my student days, I had cast an intentional gaze of lust at a girl. After my death, I was being led towards Jannat. As we passed over Jahannam, a huge serpent emerged and bit me on the cheek and said: ‘This is the punishment for one gaze. If you had gazed more, the punishment would have been severer.’ ”

It is quite possible that Hadhrat Utbah (rahmatullah alayh), after his reformation had completely forgotten about this sin which he had committed during his student days. He therefore could have forgotten to repent. But we are dealing with a Being Who does not forget.

People generally believe or labour under the mistaken notion of time by itself being a kaffarah (compensation) for sins. They, forget about their past sins for which they had not repented. The burden remains on them, and they are confronted with the calamity after Maut. It is therefore

necessary to always renew repentance and to implore Allah Ta'ala to forgive all our sins – the sins we can remember and the sins which we are unable to recall.

NEGLECTING SALAAT

During the era of Hadhrat Nabi Musa (alayhis salaam), a woman from Bani Israaeel came to see him and implored: “O Musa! I have committed a very great sin. I have repented and sought forgiveness from Allah Ta'ala. I am extremely fearful and restless. I therefore beg you to supplicate to Allah Ta'ala on my behalf so that He forgives me. I have great hope in your Dua being accepted by Allah Ar-Rahmaan, Ar-Raheem, and the sin of this vile sinner will be forgiven.”

Hadhrat Musa (alayhis salaam) said: “O servant of Allah! After all, what is your sin that you are so fearful, and you wander around seeking forgiveness?” The woman said: “O Nabi of Allah! The first haraam act I committed was zina. Then the consequence of this abomination was the birth of an infant. To protect my name and reputation, I killed the sinless baby. These are the grave and vile sins which have made me so restless and fearful.”

Nabi Musa (alayhis salaam) went into a rage. In his state of shock and anger, he exclaimed: “O despicable, shameless and disgraceful woman! Get out of my sight! With your presence here, I too may be destroyed by Allah's Wrath.” Shocked by Hadhrat Musa's anger and outburst, the woman lost all hope. She left wailing and crying profusely.

Meanwhile Allah Ta'ala despatched Jibraeel (alayhis salaam) with a message to Nabi Musa (alayhis salaam). When Hadhrat Jibraeel (alayhis salaam) arrived, he made Salaam and said: “O Musa! Allah Ta'ala asks: ‘In your opinion is there any

person in this world worse, more despicable and viler than that woman?” ” Nabi Musa (alayhis salaam) asked: “Can there be a viler and more contemptible woman, and can there be a greater evil than the deeds she had committed?” Hadhrat Jibraeel (alayhis salaam) responded: “O Musa! Your opinion is baseless. Allah Ta’ala has commanded me to inform you that in the Eyes of Allah, a person who intentionally neglects even one Salaat is worse and more contemptible than that woman.”

(End of discussion)

This episode should be salutary *naseehat* for those who neglect Salaat, and for even those men of learning who have a lax attitude towards Salaat. Habitually coming late for Jamaa’t Salaat, missing Takbeer-e-Ula, missing part of a raka’t, missing one raka’t, etc., are proportionally within the scope of the abomination and contemptibility conveyed by Hadhrat Jibraeel (alayhis salaam) to Nabi Musa (alayhis salaam). In this story is a grave *Ibrat* for all, especially for ulama who rush to the Musjid and just manage to get into the saff.

HUNTING

Hunting for sport is not permissible. Rasulullah (sallallahu alayhi wasallam) said: “*Do not make a target of anything in which there is Rooh (soul/life).*” He also said: “*On the Day of Qiyaamah, the bird which was killed for sport will complain against its killer, and say: ‘O my Rabb! This person killed me for sport. He did not kill me for any benefit.’*”

Nabi Isaa (alayhis salaam) had cursed a hunter. Hunting and fishing for sport and passing the time are not permissible. They are among the major sins. Allah Ta’ala did not create

insaan to waste his time in futility and to commit *zulm* on creation. The life of animals may be taken only with valid Shar'i justification.

RASULULLAH'S NASEEHAT

Rasulullah (sallallahu alayhi wasallam) offered the following naseehat to Hadhrat Aishah (radhiyallahu anha): *“O Aishah! If you intend linking up with me (in Jannat), then content yourself with provisions like a traveller on horseback” (i.e. just sufficient for the journey); beware of the company of the wealthy; do not regard any garment as old (and unfit for use) as long as you have not patched (and worn) it”*

THE MSG POISON

Most processed foods contain the MSG poison. Research has established the danger to health posed by MSG (monosodium glutamate). “As little as two tablespoons of it (MSG) has been shown to cause epileptic convulsions and death in animals such as dogs. MSG is a highly reactive amino acid. It is used by scientists in studies to purposely cause death to areas of the brain and it is fed to rodents to make a strain of obese and pre-diabetic subjects. MSG is classified as a neurotoxin: too much of it introduced to the brain can cause rapid cell death. It is this kind of destruction that John Erib states is the cause of ADHD and Autism.

“When a woman becomes pregnant, the placental barrier is not fully formed in the first month of fetal development. The chemicals the mother eats can go directly to the developing child. The glutamate stimulates rapid growth in the brain, creating ADHD symptoms..... Women are being exposed to

a major toxin that can cause irreparable damage to their child even before they discover they are pregnant.”

“MSG has been hidden in food ingredient lists as hydrolyzed vegetable protein, autolyzed yeast extract, soy protein isolate, and many other names. Every year the amount of this substance hidden in foods rises astronomically. Just because the name MSG does not appear on the label does not mean that the food does not contain the excitotoxin glutamate.”

“John Erb, author of the book, *The Slow Poisoning of America*, believes that MSG is the food industry’s equivalent of Nicotene. When ingested by human test subjects MSG directly affects the pancreas, stimulating it to triple its standard output of insulin.....The pancreas becomes so out of control that the body starts producing killer T-cells to shut it down.”

“Is it any wonder why diabetes, obesity and lethargy in our children are at an all-time high? Junk foods, processed foods, even school foods are laced with large amounts of glutamates. Too much glutamate in the brain over excites the neurons until they die. Many people who suffer from chronic headaches and migraines can trace their trigger to eating too much MSG.”

(Reproduced from Global Intelligence Review)

WARNING TO THOSE WHO PURSUE KNOWLEDGE

Rasulullah (sallallahu alayhi wasallam) said:

* “He who acquires such knowledge with which the Pleasure of Allah is sought, but he pursues it for a worldly motive, he

shall not smell of the fragrance of Jannat on the Day of Qiyaamah.”

* “Verily, the worst of evil is the evil of the Ulama, and the best of goodness is the goodness of the Ulama.”

* “Verily, this Ilm is Deen, therefore, look from whom you acquire your Deen.”

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: It is mentioned in the Hadith that on the Day of Qiyaamah, there will be seen a man whose entrails will be lying on the ground and he will be circumambulating it. People will ask him for the reason for this punishment. He will say that he had not practised in accordance with his knowledge? Of what benefit is such knowledge.

If in the assembly of the Ulama even one is of evil practice, its effect extends to the entire assembly. Observing the corrupt practice of the Aalim, the masses become audacious in emulating such practice. In addition people become disillusioned with all the Ulama.

The Ulama nowadays deem textual knowledge to be adequate. They do not consider *amal* necessary. But the goal of *Ilm* is *Amal* (to practise in accordance with knowledge). Their moral and spiritual condition is not reformed nor are they concerned about their reformation. Two characteristics in them are abhorrent. Allah Ta’ala has a great aversion for this. One: *Tama’* or the greed for wealth. Two: *Hubb-e-Jah* or the love for fame. These two evils have ruined the Ulama.

The Mudarriseen (Madrasah teachers) are obsessed with salaries. Therefore it is seen that principals have no reliance on the mudarriseen. If they are offered an increased wage elsewhere, they will immediately abandon their post to take up the new post in another Madrasah..... This is flagrantly

selling the Deen. This confirms that the motive is only monetary.

The second malady in the Ulama is the love for fame. Thus, they have become segmented into parties (different groups). Everyone forms his own separate party.

Alas! Nowadays some supposedly pious people who are known as Ulama do not prefer the Knowledge of the Deen for their offspring. It is clear to me that this type of person must be lamenting having become an Aalim. Such persons regret not having pursued secular studies. Indeed this condition is extremely dangerous (for Imaan). This attitude illustrates a flagrant disrespect for the Ilm of the Deen. May Allah Ta'ala have mercy on the condition of such people.” *(This is precisely the condition of those molvis who humiliate themselves by participation in the stupid ‘islamic courses’ offered by kuffaar secular institutions. Their Imaan is shaky and in jeopardy. They display flagrant contempt for the Ilm of Nubuwwat – The Majlis)*

TALBEES

An attraction for these ulama-e-soo’ attending the courses of *jahaalat* is the female bait. Shaitaan succeeds in ensnaring them under Deeni guise with the females with whom these miscreant molvis become infatuated. These molvis should seek admonition from the snare of *Talbees Iblees* in which the Raahib Barseesah was trapped. He became the victim of the trap which shaitaan had prepared around a woman. With pious and Deeni rationalizing (just as these molvis do), Iblees succeeded in ruining the morals and destroying the Imaan of Barseesah. The trap ultimately led to Barseesah prostrating to Iblees. He departed from this world as a *kaafir*. Iblees had approached Barseesah, not with kufr, not with the bait of wealth or fame, but with the snare of a female. All molvis,

without exception, who womanize with the females at these courses of *jahl*, are following in the footsteps of Barseesah.

PHILANDERING

With reckless audacity and interpretations akin to kufr, these molvis justify their total violation of Hijaab in order to converse with female participants and to gratify their inordinate immoral proclivities with their eyes and tongues. Blinded by their carnal instincts they fail to understand their entanglement in the snare of Iblees. Rasulullah (sallallahu alayhi wasallam) said: *“The gaze (at females) is an arrow from the arrows of Iblees.”* Commenting on this poisonous arrow of Iblees, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

“By gazing (at a woman) the fire of passion is ignited in the heart.....Addiction in this act can lead to even Maut with kufr. Ibnul Qayyim narrated that a man who was smitten by immoral love which was initiated by his lustful gazes, finally died with the words: “O my beloved your love is more desirable to me than the love of Khaaliq (Allah, The Creator).” Take lesson from this fearful episode. He ruined his life as well as his Imaan.”

Molvis who justify with ‘deeni’ arguments their interaction with females, and seek gratification for the philanderous pandering of the bestial nafs should understand that they are hovering on the brink of kufr, for they seek to legitimize what Allah Ta’ala has made haraam. Commenting on this attitude of kufr, Hadhrat Thaanvi (rahmatullah alayh) said: *“They regard this evil gazing so insignificant as if it is halaal. Regarding sin to be halaal is kufr.....This is such a sin from which even old people do not abstain.”* Thus, the flagrant indulgence in zina of the eyes, tongue and heart at these

haraam co-ed sessions where stupid ‘islamic courses’ are conducted is tantamount to kufr.

JOKES AND LAUGHTER

Abdul Azeez Bin Abi Rawwaad (radhiyallahu anhu) narrates: “Jokes and laughter became frequent among the Sahaabah of Nabi (sallallahu alayhi wasallam). Therefore, Allah Ta’ala revealed: *“Has the time not arrived for the hearts of the Mu’mineen to submit to the Thikr of Allah and to the Truth which has been revealed? They should not become like those who were given the Kitaab before. Then a long time lapsed and their hearts hardened. Numerous of them are flagrant transgressors.”*

Hadhrat Aishah (radhiyallahu anha) narrates that once when Rasulullah (sallallahu alayhi wasallam) entered the Musjid he found some Sahaabah laughing. His mubaarak face reddened with anger. Removing his shawl from his face, he said: *“Are you laughing while your Rabb has not affirmed that you are forgiven? Regarding your laughter, Allah Ta’ala has revealed the aayat (mentioned above).”*

The Sahaabah, full of remorse, asked: “O Rasulullah! What is the compensation for our laughter?” Rasulullah (sallallahu alayhi wasallam) said: *“Cry as much as you had laughed.”*

Once Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) said to a group of people: “Make incumbent on you the fear of Allah, The One Who has no partner. Beware of joking, for verily, it causes revulsion and breeds enmity. Sit with the Qur’aan. Recite and discuss it.”

Rasulullah (sallallahu alayhi wasallam) said: “Laughter kills the heart.” These narrations do not prohibit smiling and always maintaining a cheerful face when meeting people.

Laughter and unedifying jokes create hardness in the heart and forgetfulness of Allah Ta'ala. In contrast, a cheerful and a smiling face is a virtue commanded by Rasulullah (sallallahu alayhi wasallam). He said: *"You can never suffice with your wealth for people. Therefore be sufficient for them with a cheerful face and a good character."*

DEPRIVING HEIRS

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever deprives an heir of his inheritance, Allah will deprive him of his inheritance of Jannat."*